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JUDITH

Mostrava come in rotta si fuggiro
Gli Assiri, poi che fu morto Oloferne;
Ed anche le reliquie del martiro.

DANTE, *Purgatorio* 12 : 58-60.

Nell' ordine che fanno i terzi sedi
Siede Rachel di sotto da costei
Con Beatrice, sì come tu vedi.
Sara, Rebecca, Judit, e colei
Che fu bisava al cantor che, per doglia
Del fallo, disse : *Miserere mei*.

Paradiso, 32 : 7-12.

Who yaf Iudith corage or hardynesse
To sleen hym Oloferne in his tente,
And to deliueren out of wrecchednesse
The peple of God?

CHAUCEER, *Man of Lawe's Tale*.

JUDITH

AN OLD ENGLISH EPIC FRAGMENT

*EDITED, WITH INTRODUCTION, FACSIMILE,
TRANSLATION, COMPLETE GLOSSARY,
AND VARIOUS INDEXES*

BY

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SECOND EDITION, REVISED AND ENLARGED

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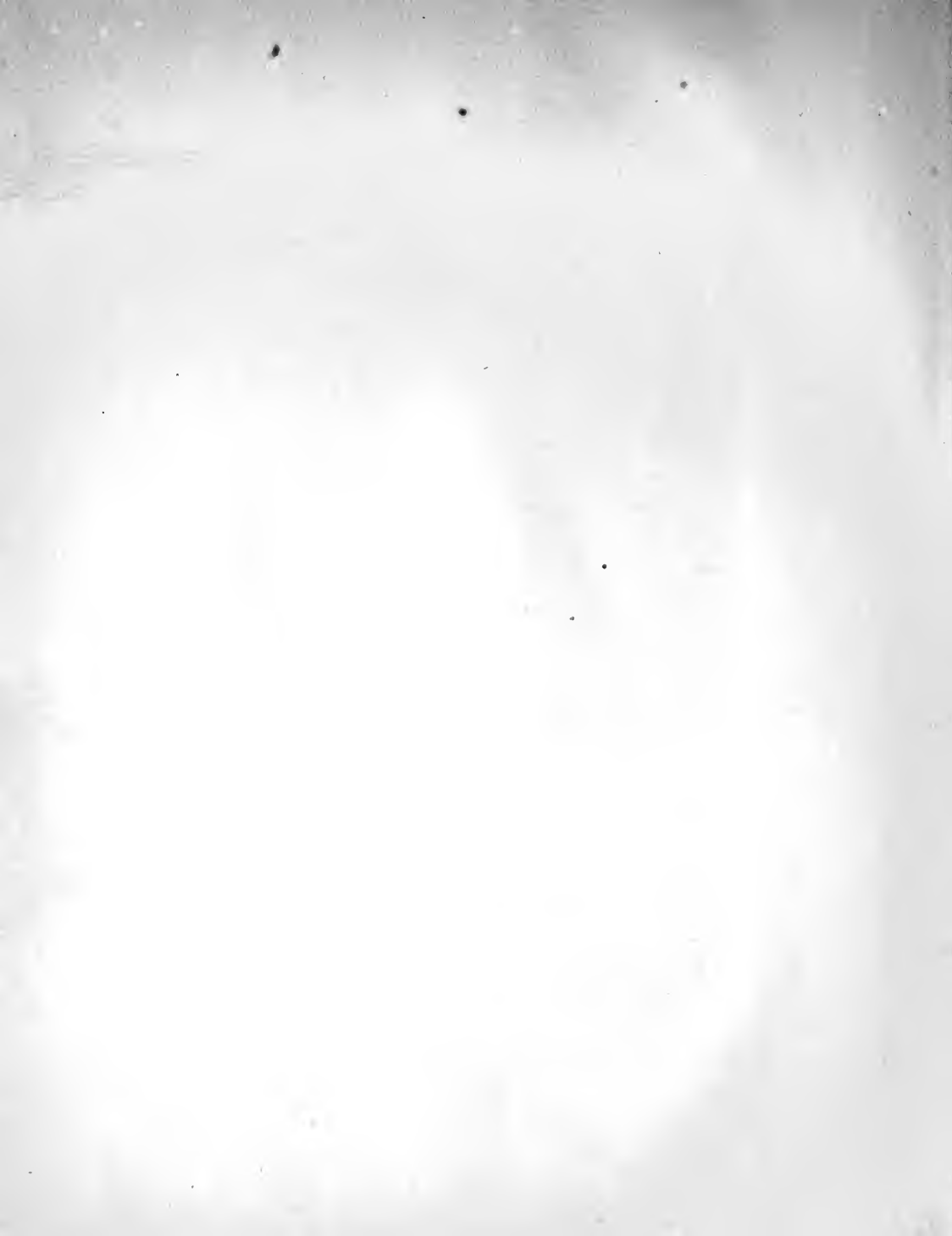
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TO

Francis A. March,

THE LOVER OF ENGLISH SPEECH AND THE
EVER-HELPFUL FRIEND.



PREFACE TO FIRST EDITION.

I HAVE endeavored to edit the Old English poem of Judith in a manner which, while not unacceptable to the scholar, should enable the general reader to form an intelligent opinion concerning its merits, and furnish the academic student with a helpful introduction to the study of the poem. Fortunately for my purpose, the existing fragment is so short that the labor of examining it under different aspects has seemed within the possibilities of a rather scanty leisure. That my conclusions upon matters of mere opinion will be generally accepted I can hardly bring myself to expect; but I would fain believe that I have classified and tabulated some of the materials upon which sounder conclusions may eventually be based.

The nucleus from which this volume has grown is the translation, made by five University students of Old English: George D. Boyd, Fanny Cooper, Alice K. Grover, Adolph C. Miller, and Catharine E. Wilson. This translation I have retouched, and in some portions refashioned, so that I am bound to assume the responsibility for its present form, while gratefully acknowledging the assistance derived from the earlier draft.

ALBERT S. COOK.

UNIVERSITY OF CALIFORNIA,
Berkeley, Cal., 3 December, 1887.



PREFACE TO SECOND EDITION.

IN this second edition a number of minor errors have been corrected, and the translation has been freed from some of its more palpable defects and inelegancies. For corrections under the latter head I am indebted to a review in *Modern Language Notes* by Dr. James W. Bright, of the Johns Hopkins University, but especially to friendly criticism from F. York Powell, of Christ Church, Oxford, on whom the mantle of the lamented Vigfusson would appear to have fallen.

The most important addition will be found on pages 75 to 85, under the heading *Judith in the Dialect of the Northumbrian Gospels*. This, as a first attempt to test practically the theory of transcription from Northumbrian originals, commonly held with respect to most of the Old English poems, will, I hope, be looked upon with indulgence. For a consideration of the slight metrical changes involved in this approximate restoration, if such indeed it be, the reader is referred to a paper in the *Transactions of the American Philological Association* for the current year.

The bearing of Old English literature upon the history of civilization, and of letters especially, in England and throughout Western Europe, has scarcely yet been appreciated by any save the most advanced students of that period, though all that makes English civilization distinctive may already be descried there, as the living panorama of the street may be viewed in miniature, remote from its noises and whirling dust, through

the camera obscura of some lofty watch-tower. The author of *Judith* anticipates Spenser, as Spenser anticipates Tennyson. Everywhere and always a conflict is in progress between sorely tried virtue and arrogant evil, and more often than otherwise the issue of the struggle is decided by the strength and insight of a woman's soul. The conception, so familiar in European literature, of the woman in arms, magnanimous in the council-chamber and the field, is always, I believe, primarily and essentially Germanic, whether found in Virgil or Spenser, in Ariosto or Tennyson. But this conception, native to the Germanic race amid European peoples, was no doubt powerfully re-enforced and elevated by the influence of Hebrew poetry and history. At the meeting-point of the two our poem stands. It is Hebraic in incident and outline, Germanic in execution, sentiment, coloring, and all that constitutes the life of a poem. It adds psychical depth and the loftiest of purposes to the courage and vatic inspiration already celebrated by Tacitus. While it epitomizes the situation of woman, ideally considered, in two confluent civilizations, it may at the same time be regarded as a prophecy of her moral leadership—a leadership which, individual and fortuitous for many centuries, was to become generic and constant through the worship of the Virgin Mary as the supreme womanly type, at once the embodiment of her specifically feminine qualities as maiden and mother, and the instrument of universal human progress toward its goal in the Divine. The Beatrice of Dante has the purity and loveliness of the virginal Madonna, but also something of the strenuousness of militant or masculine womanhood, the strenuousness of a Judith or a Britomart. The moral sovereignty of this androgynous type once recognized and confessed, as in Beatrice, it continues to sway the conscience and affections of

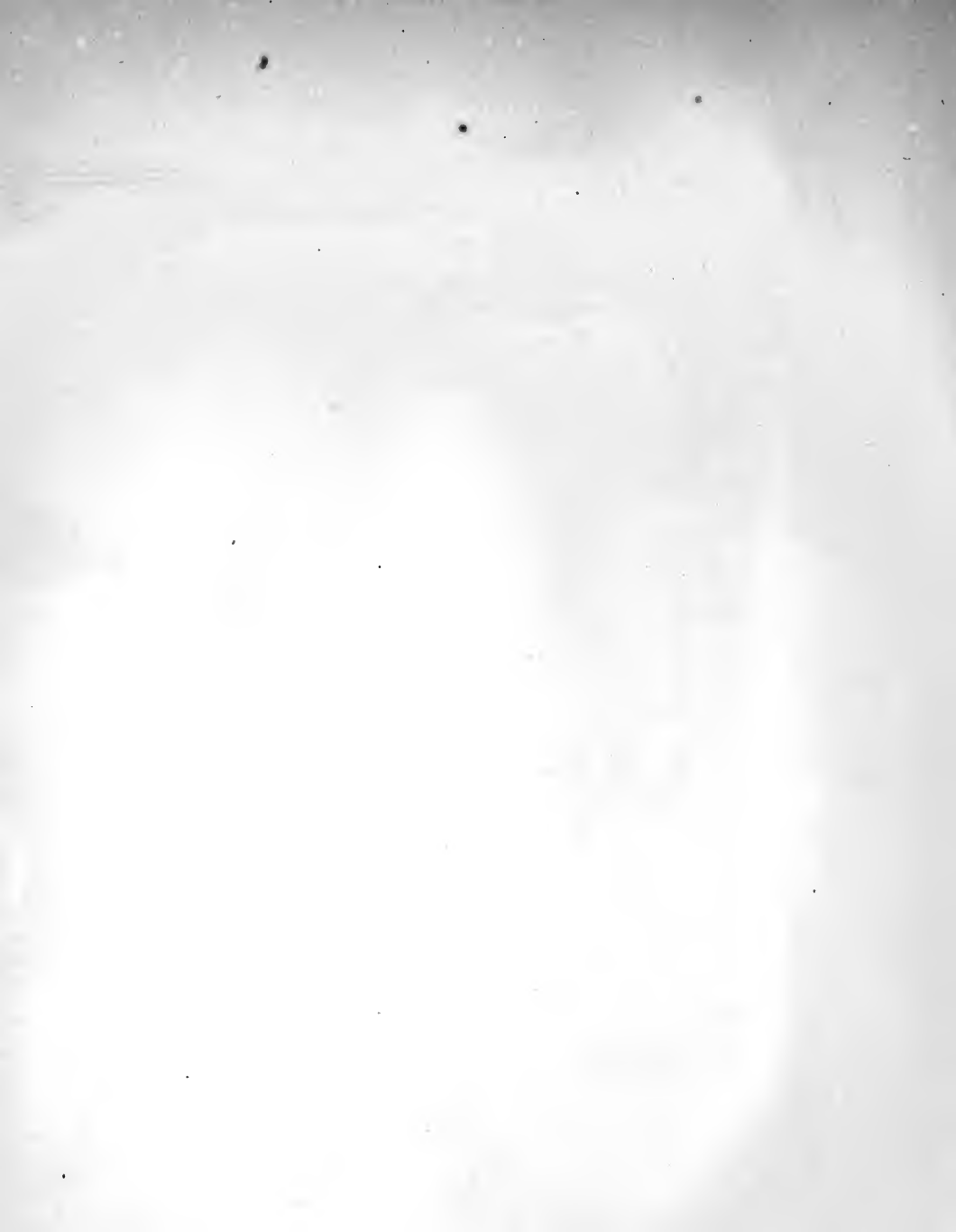
all modern men. Laura derives from Beatrice, and the Elizabethan lyric ideal, in turn, from Laura, so that Spenser, in lineal descent from Petrarch and Dante, is but the mouthpiece of what is best and most enduring in his age, when he thus exalts the mistress of his Amoretti :

The thing which I do most in her admire
Is of the world unworthy most envied ;
For in those lofty looks is close implied
Scorn of base things, and sdeign of foul dishonor :
Threat'ning rash eyes which gaze on her so wide,
That loosely they ne dare to look upon her.

And if the Elizabethan lyric ideal of womanhood derives from Laura, its epic ideal is sufficiently discernible in its glorification of the not merely androgynous, but decidedly militant, Virgin Queen. The Elizabethans bequeathed these types to us, and through them dominate our whole recent literature.

This excursus, long for a preface, and especially for the preface to a second edition, may serve to indicate, what is constantly overlooked, the intimate relation which, along many lines, exists between our oldest literature and our customary modes of thought, and it is to the more general recognition of this relation that I could wish these editorial labors might contribute.

YALE UNIVERSITY,
September, 1889.



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uðe ða inocean idese eodonda ra
hlde hæled hēona hēarnan cyðan
pæt sō halige mēple gebroht on h
bun ge teld e þa pearð rēbūana on
mode blide bunza eadon þohce ða
beorhtan idese mid pidle 7 mid pōme
be smitan. ne polde þ̅ pulones dāna
ðaxian þrū mes hūnde achesi þa
inges gefōrde. dnyhtan dugeda pal
and gepatda redwful cunda gul pēlð
gumēna dnætte bealo full his beddes
wasan þa he sceolde his blæd forlæsa
anre binnan anre nihte hæfde ða his
dide gebidenne on eorðan unspæsligne
rēlcne he ær æt pōhce þearf mod
ðæðan gumēna þendan he ondysse
pōulde punode unda polcna hrope
gefeolða pine spa dnuncan. sērica
on his neate middan spahenyste nāda
nanne ongepīr locan piggend stōpon

INTRODUCTION.

I

MANUSCRIPT.

THE manuscript is the well-known Cotton Vitellius A XV of the British Museum, which likewise contains (fol. 129^a-198^b) the poem of Beowulf. The whole manuscript was first described by Wanley, Catalogus, pp. 218-9. Beowulf ends on fol. 198^b, and Judith begins on fol. 199^a, continuing through fol. 206^b (a more recent numbering increases each of these numbers by three). The accompanying autotype page (fol. 200^b), of the same size as the original, may answer the purpose of a general description, and enable experienced palæographers to assign a date to the handwriting. The scribe has not avoided errors, chiefly omissions, and these render it difficult in some instances to restore the metre. The mixture of dialectic forms seems to indicate that a Northern original passed through one or more hands, and that the last scribe, at all events, belonged to the Late West Saxon period. Forms like *héhsta* and *néhsta* for example, point to the North, while such as *hýhsta* are clearly LWS.

Further particulars will be found in the collations by other hands, appended to the text of the poem, and in my own comparison with the autotype facsimile of the whole manuscript given on pp. 87-89.

II

DATE.

The most discrepant dates have been assigned to our poem. On the one hand, Stephens and Hammerich would attribute it

to Cædmon, which would fix the inferior limit of the composition at A.D. 680. Ebert (*Allg. Gesch. der Literatur des Mittelalters im Abendlande*, III 24 ff.), without naming an author, refers its origin to the closing decades of the seventh century, and expressly declines to accept Kluge's view, as stated below. Ten Brink says (*Early Eng. Lit.* p. 50): "The majority of the works mentioned arose probably during the eighth, or in the beginning of the next century; including also the Exodus, the Daniel, and the Judith." E. Groth (*Composition und Alter der Altenglischen Exodus*, Berlin, 1883), basing his conclusion upon the comparative frequency in different poems of the definite article, and of the weak adjective when no article precedes, associates Judith with Byrhtnoth. Kluge, writing later in the same year (*Beiträge*, IX 448-9), approves of the methods originated by Lichtenheld and adopted by Groth, and adds other tests according to which Judith would belong to the tenth century. These are, passing over the verbal correspondences between Judith and Byrhtnoth, which are discussed below, the sporadic use of rime, and certain transgressions of the metrical rules observed in earlier poems. Luick, who investigates the metre of Judith in Paul and Braune's *Beiträge*, Vol. XI, is of the same opinion. The treatment of middle vowels, together with the frequency of expanded lines, leads him to the conclusion (pp. 490-1) that Judith is a comparatively late poem. Vigfusson and Powell, *Corpus Poeticum Boreale*, I lv-lvi, seem also to regard it as late, and would apparently assign it to the tenth century. Their words are: "The Brunanburh Lay is book poetry of the same type as the later bits in the English Chronicle. It has several lines almost identical with lines in Judith. . . . Judith is a Christian epic, also of the long modified style, composed by a bookman, who, however, knew and used snatches of good old verse."

Which of these views shall we accept? Before deciding, it will be necessary to examine them somewhat more critically. Stephens argues from the occurrence of expanded lines in Judith: "Now, as far as I know, this rhythmical peculiarity is

unknown in Old-English verse except here, in Cædmon's Paraphrase, and in that noble epical fragment 'Judith.' And I venture to assert that all these three are by the same Scop. Cædmon wrote them all. They have all the same color, all the same Miltonic sublimity, the same 'steeling' of phrase, the same sinking back not only to the two-accented line but sometimes to an almost prosaic simplicity in the intervals of his flights of genius" (Runic Monuments, II 420). To this argument Hammerich and Ebert add nothing. Let us see what it is worth. As far as Stephens knew, expanded lines occur only in the Dream of the Rood, in Cædmon's Paraphrase, and in Judith. But Sievers has shown (Beiträge, XII 454-5), that many other poems, including Andreas, Elene, Christ, and even Alfred's Metres, exhibit the same peculiarity, and that in no stinted measure. Evidently Stephens' argument from metre proves nothing. May we affirm the same of his argument from more purely æsthetic considerations? What of the color, the Miltonic sublimity, the 'steeling' of phrase? To my mind there is—if I understand the word 'steeling' aright—a steeling of phrase in the Battle of Brunanburh, perceptible even through the translation by Tennyson, and certainly perceptible to him:

Athelstan King,
Lord among Earls,
Bracelet-bestower and
Baron of Barons,
He with his brother,
Edmund Atheling,
Gaining a lifelong
Glory in battle,
Slew with the sword-edge
There by Brunanburh,
Brake the shield-wall,
Hew'd the lindenwood,
Hack'd the battle shield
Sons of Edward with hammered brands.

As regards similarity of color, it may be possible to decide after comparing different versions of what may be termed a commonplace of epical adornment in Old English.

In the Judith, the preparations for an attack upon the Assyrians are described, and the poet continues (vv. 205-12) :

þæs se hlanca gefeah
 wulf in walde, and se wanna hrefin,
 wælgifre fugel: wistan bēgen
 þæt him ǽ þeodguman þohton tilian
 fyllen on fægum; ac him fleah on lāst
 earn ætes georn, úrigfeðera,
 salowigpáda sang hildeleod,
 hýrnedneþba.

As a parallel to this may be adduced the following passages from Genesis and Exodus :

Gen. 1983-5 :

Sang se wanna fugel
under deoreðsceaftum déawigfeðera
brás on wénan.

Ex. 161-8:

On hwæl hréopon hērefugolas
hilde grǣdige;
deāwigfeðere ofer drihtnēum,
wǣnn wælceāsega. Wulfas sungon
atol æfenleoð ætes on wēnan,
carlēasan deor, cwyldrof beodan
on lāðra lāst lēodmægnes fyll,
hréopon mearcweardas middum nihtum.

While raven and wolf are both introduced with the same general effect in Judith and Exodus, yet the verbal correspondences are but insignificant. The adjective *wann(a)* is employed in all three extracts, and *ðetes* in two, but no identical phrase is common to all, though *se wænna hrefn* is found in Beowulf (l. 3024), and Byrhtnoth has a strikingly similar phrase to the *earn ðetes georn* of Judith in *earn ðeses georn* (l. 107).

If we turn, however, to the Battle of Brunanburh, we shall find the 'color,' so far as color is associated with particular phrases, much more exactly reproduced (ll. 60-5) :

Léton him behindan hrá bryttigean
 salowigpádan, ðone sweartan hrefn
 hyrnednebban, and ðone hasupádan
 earn æftan hwit æses brúcan,
 grædigne gúðhafoc, and ðæt græge déor
 wulf on wealde.

Nor is the likeness less unmistakable in Elene (ll. 27-30, 110-2) :

	Fyrdleoð ágól
wulf on walde,	wælrúne ne máð,
úrigfeðra earn	sang ahóf
láðum on láste.	
.	
	Hrefn weorces gefeah,
úrigfeðra earn	síð behéold
wæhréowra wíg;	wulf sang ahóf.

This very poem of Elene contains much that reminds us of Judith, apart from the verbal correspondences noted on page 60, or the general likeness between longer passages. Thus, for example, notwithstanding the different words which fill the spaces here left blank, the general sequence is of the same nature, and employs in part the same expressions :

	Gewát ðá . . .
.	gumena ðréate
his beðdes néosan (Jud. 61-3).	
	Cóm ðá . . .
þegna þréate	
	burga néosan (El. 150-2).

If for 'sublimity' we substitute 'energy,' is there not much resemblance between the color and energy with which these two battle-pieces are painted?

	Híe ðá frumlice
léton forð fléogan	flána scúras
hildenæðran	of hornbogan
strélas stedehearde;	styrmdon hláde
grame gúðfrecan,	gáras sendon

Introduction.

in heardra gemang; hæleð wæron yrre,
landbúende láðum cynne,
stópon styrmóde. (Jud. 220-7.)

On þæt fége folc flána scúras
gáras ofer geolorand on gramra gemang
hætend heorugrimme hildenæðran
burh fingra geweald forð onsendan;
stópon stíðhýdige. (El. 117-21.)

The resemblances here pointed out, together with those collected in the list of Verbal Correspondences (pp. 57-65), persuade me that the poem is Cynewulfian rather than Cædmonian, though I have no doubt that the author was conversant with Genesis A and Exodus. The almost total lack of correspondences with Genesis B might indicate that the latter was of subsequent composition, though this hypothesis is not absolutely necessary. If the list above referred to is carefully scanned and the comparative length of the poems taken into account, it must be conceded, I think, that Judith, if not by Cynewulf's own hand, emanated from what, in the larger sense, might be termed the Cynewulfian school. Judith is not, at all events, earlier than Cynewulf; for this the peculiarities common to it and the undoubted Cynewulfian poems are too numerous, not to mention those which connect it with other poems that are sometimes referred to Cynewulf. To assume that these peculiarities were all derived from the one short fragment of 350 lines, and incorporated into the several longer poems from the hand of Cynewulf and his disciples, would be to attribute to Judith an extraordinary popularity, such as but few poems have ever enjoyed, none, in fact, save the great epics which have educated nations and contributed powerfully to civilization. This has been the prerogative of the Iliad, the Divina Commedia, Paradise Lost, and perhaps Beowulf, but nothing would warrant us in advancing such a claim for Judith.

If numerous peculiarities were common to merely two poems, Judith and one other, it might be impossible to determine, from this evidence alone, which poem was the earlier, though

the fact of relationship would undoubtedly be recognized ; but when similarities are detected between the language of Judith and that of a whole group of poems, all of which are known to be by a single author, it is almost impossible to escape the conclusion, either that Judith is by the same hand, or that it is a production of some later poet saturated with the diction of this group.

Judith, then, we may conclude, is either by Cynewulf or by some one of his disciples or successors. If by one of his successors, is it as late as Groth, Kluge, Luick, and the editors of the *Corpus Poeticum Boreale* would have us believe?

Luick's language is so vague that it would be futile to base an argument upon it. With reference to Groth's proofs, based upon Lichtenheld's tests, it may be sufficient to remark that the cogency of the latter is disputed. Sarrazin, for example, thus impugns their validity (*Anglia*, IX 531-2) in words which I translate : "Though Lichtenheld has attempted, in the *Zeitschrift für deutsches Alterthum*, XVI 327 ff., to establish the omission of the article, and the frequent occurrence of the strong(?) adjective with the noun, and without the article, as marks of peculiar antiquity, it is to be objected that the validity of this criterion has not been demonstrated, and that the earliest prose employs the definite article quite as freely as the later, and more freely than is done by contemporaneous poetry. It may therefore be surmised that what Lichtenheld regards as a mark of great age is rather a peculiarity of the poetical style. . . . Moreover, Kynnewulf makes very frequent use of the noun without the article, and of the strong adjective in the attributive relation with nouns, as will appear from the following examples." In the poem on the death of Edward (*Sax. Chr.* A.D. 1065) there are five occurrences of the definite article, or about half as many in relation to the number of lines as in Judith. In *Brunanburh* there are seven instances of the definite article, or about one-third of the relative number in Judith. These two poems are dated, and both are late ; yet they do not conform

to the tests proposed. Shall we determine the date of Judith, then, on the assumption that these tests are valid?

To show the untrustworthiness of such criteria of age, Groth's instrumental-test (p. 38) may be adduced. According to this, the instrumental case denoting agency will be found more frequently without the preposition *mid* in the oldest poems, while the later ones prefer to employ *mid*. The pure instrumental is never found, for example, in Byrhtnoth, remarks Groth. Exodus, on the contrary, has 29 instrumentals without, and 12, or more strictly speaking 10, with *mid*. Hence Exodus is an early poem. Judith, being late according to Groth's other tests, should have few pure instrumentals, if any. Nevertheless, the pure instrumental is found in ll. 8, 10, 35, 36, 37, 62, 67, 70, 80, 99, 101, 104, 114, 115 (2), 118, 129, 171, 194, 213, 214, 229, 241, 263, 264, 289, 294, 295, 299, 300, 302, 322, 329, 332, 339, in all 35 times; *mid* is used with the instrumental in ll. 29, 59 (2), 88, 89, 95, 97 (2), 184, 272, 287, in all 11 times. Hence Judith is an early poem. Since Groth's article-test and his instrumental-test lead to directly contrary results in this case, which is to have the preference?

Kluge's rime-test is scarcely sufficient of itself to fix the date of a poem, especially when other signs point in an opposite direction, or neutralize each other. As for the transgressions of metrical law, Kluge's reference is but incidental, and would need elaboration and verification, particularly in view of such recent investigations as those of Sievers (Beiträge, X 209-314).

Vigfusson and Powell appear to regard Judith as a production of the tenth century, though the express statement is nowhere made. To this opinion they seem to be led by the expanded lines, and by the partial identity of lines in the Battle of Brunanburh with certain ones in Judith.

But these expanded lines occur already in the Cædmonian poetry, and this criterion cannot therefore be relied on for establishing the age of the poem. Such partial identity of lines as exists between Judith and the Battle of Brunanburh also exists between the former and more than one poem beside.

As we have seen, this fact would only imply relationship of some sort, either that both poems were composed by the same author, or that one served as a model to the other. No one, I suppose, would contend that Judith and the Battle of Brunanburh are by the same hand. The difference in tone would alone forbid this supposition. Judith is deeply religious in spirit, Brunanburh as distinctly warlike. The heroine of the former is represented as invoking Divine assistance on her undertaking, and returning thanks for the success vouchsafed her. She regards herself as a mere instrument of Divine vengeance and deliverance, and remains humble notwithstanding the honors and riches which are heaped upon her by the gratitude of her countrymen. Quite otherwise is victory conceived by the panegyrist of Athelstan. His glorification of the prowess which freed the land from treacherous invaders, however agreeable to the feelings of the victors and of all good patriots, savors not a little of boasting. No one can read the closing words of the two poems without perceiving how different are the tempers from which they emanated, though both are designed to commemorate triumph over a foreign foe :

	Ealles ðæs Iudith sægde	
	wuldor weroda Dryhtne,	
but	swilce þá gebróðer	bégen ætsamne
	cyning and æðeling	cýððe sóhton
	West-seaxna land	wiges hrémige.

‘Glory to the Lord’ and ‘exulting in war’; in these two expressions lie the keynotes of the two poems.

If, then, they cannot be by the same author, which is the earlier, the poem which breathes humility, reliance upon God’s help in extremity, awe at his judgments, and a tempered joy when deliverance has been effected, or that which is characterized by great rapidity, vehement martial ardor, and a tendency to unrestrained exultation in the hour of victory?

To answer this question, we must first inquire whether the religious age of Early England preceded or followed the year

937, the date of the Battle of Brunanburh. No one at all familiar with Old English history can hesitate to reply that the distinctively religious age antedated that period. If, therefore, these two poems reflect the spirit of the epochs in which they were respectively produced, Judith must be the earlier of the two.

Not earlier than Cynewulf, and not later than the year 937—to this point our reasonings have conducted us. What follows is more conjectural, but perhaps not wholly extravagant or fantastic. Neither extravagant nor fantastic, but simple, literal fact, is the recapitulation of a fragment of Old English history which shall serve to preface the theory.

In the year 856 there came to England the ancestress of the whole line of English sovereigns from William Rufus down, the stepmother of Alfred, the great granddaughter of Charlemagne. Her grandfather was the sole successor of the Emperor of the West, and her father, not yet emperor, was king of the Western Franks. To maintain the glory of this royal house through three generations, the fame of its great progenitor would alone have sufficed; but its renown is derived from better titles. It cherished learning, and was cherished by religion. The Palace School, established by Charlemagne, continued to exist during the reign of Louis the Pious, and sprang into new life under the patronage of Charles the Bald. The latter, following the example of his mother Judith, attracted to his court the most learned men of his time. So flourishing had the School of the Palace become, that Charles' royal seat was known, by a significant inversion, as the Palace of the School.

The sceptre of Charlemagne, which only his powerful hands could wield, had become a reed in those of his feeble and vacillating son. No longer adequate to the sway and protection of the people, it was virtually abased before the crozier during those years when Louis was a fugitive or a prisoner in his own realm. While the ambitious Charles was struggling for a nominal supremacy, it was Hincmar, Archbishop of Rheims, who exercised sovereignty in his name. The clerk had taken the

place of the warrior in the council, and sometimes on the battle-field. The ecclesiastic had supplanted the duke, and was fast supplanting the king, whom yet, in order the more freely and safely to govern, he permitted to exist and wear the semblance of royalty. Learning and religion, which had been transplanted to the shores of England, were now, after having been borne from that country to Germany, enjoying their first Continental Renaissance north of the Alps. Otfrid was writing, in Old High German, his Poetical Harmony of the Gospels. The year which probably witnessed the birth of Charles' daughter also witnessed, according to the usual reckoning, the birth of the French language, in the famous Strassburg Oath.

This daughter, who was now voyaging across the narrow seas to Britain, must have been fascinating to an unusual degree. Her grandmother, who bore the same name, Judith, was undeniably the most beautiful woman of her generation; her grace and accomplishments won the hearts of all who came within the sphere of her personal influence, and were acknowledged even by those antagonists who most bitterly condemned her intrigues, and deplored the calamitous effects of her maternal ambition. In an age when music was but little cultivated, she was an admirable performer on the organ. Walafrid Strabo, a poet of the day, describes her in the following eulogistic terms:

Est ratione potens, est cum pietate pudica,
Dulcis amore, valens animo, sermone faceta.

Everything indicates that the younger Judith inherited, with her grandmother's amatory disposition and somewhat of her fondness for intrigue and power, the same lovable traits. Though now in her earliest teens, and perhaps not more than twelve years of age, she had gained the affections of Æthelwulf, a mature man, one of the best-loved of English kings. She was yet to disarm by her attractions the animosity of this king's eldest son and heir, and to share the throne with him after his father's death. Finally, after the decease of her second English husband, she was to return to her father's court, and, not

yet twenty years old, was to win the hand of Baldwin, Count of Flanders, a man of whom it was said in the eleventh century: "Flanders never had a man his superior in talent and warlike ability"—a man powerful enough to incur the sentence of excommunication at the instance of his father-in-law, but afterward to obtain its revocation from the Pope himself.

The marriage of the youthful bride with her elderly husband was solemnized by Archbishop Hincmar, the first ecclesiastic and chief power of the realm. Judith went forth richly dowered, with her father's blessing, the approbation of the whole clergy, and the love of a devoted husband.

The wedded pair were received in England with the acclamations of the people, and Judith took her seat beside her husband, as his equal in rank and dignity, by the consent of the whole body of the nobles,—a thing contrary to the prejudices of the West Saxon nation, and unknown for many years previous. Only Æthelbald, the disaffected son of King Æthelwulf, emboldened by the support of a few conspirators, grudged that his father should return with a young wife, and attempted to exclude him from the kingdom; but this insurrection was quickly allayed by the good sense of the father and the counsel of the nobility.

The warmth of this reception cannot be ascribed, however, solely to the good qualities or pleasing manners of Judith; a large share of the credit is certainly due to King Æthelwulf himself. He was not only easy-tempered, but devout; he had just completed a pilgrimage to Rome, and in the same year had made a donation which so far bore the character of a tithe as to furnish the basis of the whole system of English tithes until the present day. It was no doubt his piety and munificence which led Charles the Bald to provide him with a royal escort to the frontiers of his kingdom on his setting out for Rome, which conciliated the stern and zealous Hincmar, and which won him golden opinions from the nobles and commonalty of his own land.

Yet, however warm the welcome that awaited Æthelwulf, had he returned alone, there can be little doubt that his reception was all the more cordial because of the bride who accompanied him. Not only was she of royal descent, and charming in person and manner ; she was likewise descended from that Charlemagne at whose court Egbert had resided during his exile from his native country, and whence he had derived many of his notions concerning the duties and prerogatives of kingship. She came of a house which loved the people, their traditions, their songs, and their language.

Charlemagne, says his biographer and personal friend, used to "write down and commit to memory the very ancient German poems, which related the deeds and wars of the early kings. He likewise began a grammar of his native language." It was chiefly at the instance of the elder Judith that Otfrid, according to his own statement, undertook to versify the Gospel narrative in German. His words are : "a quibusdam memoriæ dignis fratribus rogatus, maximeque cuiusdam venerandæ matronæ verbis nimium flagitantis, nomine Judith, partem evangeliorum eis Theotisce scriberem . . ." Finally, it was for the ears of the people that Charles and Louis exchanged their pledges in French and German, while their armies stood by to echo and applaud the fraternal engagements.

Judith can hardly have lived at the Frankish court through the susceptible years of childhood without imbibing somewhat of these traditions and this spirit. The Saxons, to whom she was coming, had been the missionaries by whom the evangelization of Germany had been effected. They had sent Alcuin, one of their ablest teachers, to the court of Charlemagne, and thus had been instrumental in founding that School of the Palace which she knew so well. Had she not herself, perchance, been taught the rudiments of learning by John Erigena, the present head of the school, who had emigrated to France about the time of her birth? Had he not instilled into her his own doctrines concerning the freedom of the will, thus making her somewhat more thoughtful and less volatile, at the risk

of strengthening in her an imperious and even headstrong disposition?

Strong in purpose she must already have been, notwithstanding a liability to be enslaved by a love of art and splendor, or by her own wilder passions. Strong, for she had fallen heir to the energy of Charlemagne, and the resistless will of the elder Judith. Strong, for she had been born into all the troubles of a stormy reign, had heard the savage Norsemen at their work of rapine and slaughter, and nevertheless retained enough self-possession to win half the throne of England's rightful overlord, and to take her seat in the face of precedent, at the risk of insult and civil war, overthrowing all opposition with the authority of her husband and her own girlish smile.

The Danes were still harrying France; but now for eight years, after repeated invasions and alternate successes and defeats, they cease to harry England. This very year is the year of their withdrawal, though they go on to capture Orleans, and, a few months afterward, to burn the churches of Paris. Might it not seem, to the excited national imagination, to a people wild with delight at the departure of their cruel foe, wild with admiration of this graceful, queenly presence and courtly speech, that the very coming of their youthful but keen-witted ally had banished the spoiler, and enabled the defenders of England, in the strength of their enthusiasm, to complete the final expulsion of the heathen? Would the clergy have been unapt to flatter Æthelwulf, by attributing such powers to this idolized creature, the very whimsicality of whose caprice must have seemed to him superhuman wisdom? May they not themselves have believed that her coming at this time was opportune and providential, cementing, as she did, an alliance between the two civilized kingdoms, and bringing the terror of France to unite, against the barbarian, with the terror of England? After her marriage with Æthelbald, the clergy may have stigmatized her, and conspired to blacken her memory from that day to this, even as was afterwards done by the servile Frankish bishops at the command of her father; but at this

moment they are more likely to have overwhelmed her with adulation, to have ascribed to her the salvation of the realm, and even to have paid court to her with poems, in which delicate flattery should play upon the name which had suddenly grown dear, and, in glorifying the national heroine of the ancient people of God, should indicate the position accorded to herself by the loyalty and gratitude of those whom he had chosen to be emissaries and soldiers of the faith in their later age.

Poems, or a poem — the poem a fragment of which we still possess.

This, then, is the theory I would propound: The poem of Judith was composed, in or about the year 856, in gratitude for the deliverance of Wessex from the fury of the heathen Northmen, and dedicated, at once as *epinikion* and *epithalamion*, to the adopted daughter of England, the pride, the hope, the darling of the nation.

It may be objected that there is no proof of such popular enthusiasm and fervent piety as would be implied by this hypothesis. But the fact is attested by contemporary historians: Asser is authority for the second, and both Asser and the English Chronicle for the first. It is Asser who records the institution of what have since been called tithes and Peter's pence as occurring within the years 855–858; and it is Asser who says: "When Æthelwulf, therefore, was coming from Rome, all that nation, as was fitting, so delighted in the arrival of the old man, that, if he had permitted them, they would have expelled his rebellious son Æthelbald, with all his counsellors, out of the kingdom. But he, as we have said, acting with great clemency and prudent counsel, so wished things to be done, that the kingdom might not come into danger; and he placed Judith, daughter of King Charles, whom he had received from her father, by his own side on the regal throne, without any controversy or enmity from his nobles, even to the end of his life, contrary to the perverse custom of that nation." With the statement concerning the rejoicing, the English Chronicle substantially agrees.

Again, it may be urged that such marks of honor were not

customary at that period, that to praise a Teutonic princess, and especially such a Teutonic princess, by likening her to a Jewish heroine, was not only unheard-of, but would have been impossible and inconceivable.

The rejoinder is not far to seek ; it is matter of record that a poet of whom mention has already been made, Walafrid Strabo, addressed a poem to the Frankish royal family just twenty-seven years before this time, in which he compares the elder Judith to her Biblical namesake. It is likewise matter of record that in 836, just twenty years before, the learned Rabanus Maurus, one of the first theologians and scholars of that epoch, dedicated to the same Judith, wife of Louis the Pious and mother of Charles the Bald, his commentary upon the Book of Judith, accompanying it with a prayer for his empress, couched in heroic verse, and with an Epistle Dedicatory, in which he averred that he had inscribed his work to her because she bore the name of Judith, and that he also dedicated to her his commentary on Esther, because she occupied a similar station to that illustrious queen. These are his words : “ *De cætero, quia vos compari laudabili excellere ingenio, et sanctorum mulierum quas sacra Scriptura commemorat, virtutes ac studium in bono opere imitari, non frustra arbitratus sum quarundam illarum historiam, allegorico sensu ad sanctæ Ecclesiæ mysterium a nobis translatam, vestro nomini dicare atque transmittere, Judith videlicet, atque Esther : quarum unam cœquatis nomine, alteram dignitate. . . . Accipite ergo Judith homonymam vestram, castitatis exemplar, et triumphali laude perpetuis eam præconiis declarate . . . Esther quoque similiter reginam regina, in omni pietatis et sanctitatis actione imitabilem, vobis ante oculos cordis semper ponite.*” (Migne, *Patrologia* CIX 539 ff.) If this be regarded as a puerility, it is still of a higher order than the acrostic written on the name of Charles the Bald, or at all events than the poem of three hundred lines in his honor, every word of which began with C.

That the subject of Judith was a popular one among the poets of that reign, most probably because the Danes, who

exulted in their heathenism, and lost no opportunity of manifesting their contempt and hatred of Christianity, were supposed to be prefigured by the Assyrians, is indicated by the existence of a fragmentary Latin version of the Biblical narrative, which one of its editors assigns to the close of the eighth century or the beginning of the ninth, while the latest historian of that literature declares that it cannot possibly be later than the year 871, and may belong to the preceding period (Du Méril, *Poésies Populaires Latines*, p. 184; Dümmler, in *Zeitschrift für Deutsches Alterthum*, XI 261 ff.; Ebert, *Geschichte der Literatur des Abendlandes im Mittelalter*, II 316-7).

Assuming for an instant the truth of our conjecture — that the poem was composed in honor of Judith, Queen of England, and that it was written in or about the year 856, who can have been its author? Shall we go far astray in supposing it to have been Swithun, Bishop of Winchester, who is known to have been Æthelwulf's teacher, his bosom friend and confidant, and to have survived him by four years? Who would look with more complacency upon Æthelwulf's deeds, or rejoice more sincerely in the welfare of the land, secured by the king's benefactions, the repulse of the Danes, the foreign alliance, and the exultant satisfaction of the people? That we have nothing else from his pen can hardly be urged against this supposition. He was a man of varied activities, and, if not a poet by profession, might well have been seized by the divine afflatus at such a moment, when affection for his king, the pride of a patriot, and the gratified longings of a Churchman, were all blended in a single feeling, and perhaps warmed into still livelier sensibility by the sight of youthful buoyancy and loveliness, creating happiness, and revelling in the happiness it created.

A collateral circumstance, insufficient of itself to form the basis of a theory, but not to be disregarded as a corollary or confirmation of our hypothesis, is to be found in the well-known story of Alfred's introduction to the lore contained in books. According to Asser, King Alfred remained illiterate

till he was twelve years old or more, that is, we may infer, till the year 860 or 861. Asser goes on to state: "On a certain day, therefore, his mother was showing him and his brothers a Saxon book of poetry, which she held in her hand, and said, 'Whichever of you shall the soonest learn this volume shall have it for his own.' Stimulated by these words, or rather by the Divine inspiration, and allured by the beautifully illuminated letter at the beginning of the volume, he spoke before all his brothers, who, though his seniors in age, were not so in grace, and answered, 'Will you really give that book to one of us, that is to say, to him who can first understand and repeat it to you?' At this his mother smiled with satisfaction, and confirmed what she had before said. Upon which the boy took the book out of her hand, and went to his master to read it, and in due time brought it to his mother and recited it."

It is frequently assumed that Alfred's own mother, Osburgha, was alive at the time of this event, and that it was she who thus incited him to learning. But Æthelwulf married Judith in 856, on his return from a pilgrimage to Rome, the solemn ceremonial, which is still extant, being conducted by the highest clerical potentate in France. Is this fact consistent with the belief that Osburgha was still living? She was "noble both by birth and by nature," and the exemplary king could have had no cause for putting her away. And even had he been so minded, and had gone so far as to perpetrate this inconceivable folly and iniquity, could he have done so with the tacit connivance and approval of the Pope, whom Hincmar would have been elated to detect in such a fault, and of Hincmar himself, who was closely watched by his brother prelates and by emissaries from Rome? But, supposing Æthelwulf had escaped this double scrutiny, would his nobles and the great body of his subjects have extended to him so hearty a welcome upon his return, if his true and lawful wife, "noble by birth and by nature," had still been living, repudiated and disgraced, to witness the triumph of her successor? Only two years after, on the occasion of Æthelbald's marriage,

the nation proved very sensitive with respect to wickedness of a similar kind. Would they have closed their eyes to it in one whose years should have conspired with his honor to fortify him against such a temptation, and whose reputation for saintliness of life must have been coextensive with the knowledge of his name?

Osburgha, then, must have been dead before Æthelwulf wedded Judith. When Alfred learned to read, Judith was either the wife of Æthelbald, or only recently widowed for the second time. Her inherited love for learning (of which we know nothing in Osburgha's case) would naturally lead her to devote much of her leisure to reading. In purely theological books she would scarcely have taken a deep interest. The granddaughter of the most highly cultivated woman in France, who excelled in the dance as well as in her knowledge of polite letters, is much more likely to have been attracted to poetry than to profound disquisitions on subtle points of controversy. It is not to be wondered at if, in conformity with the example of her great grandfather, she spent much time over the songs of her adopted people, akin in blood and sentiment to her own race, and still nearer to her heart because they had accepted her so frankly and cordially on her first coming among them. Nor is it surprising that, with her artistic instincts, she should have preferred illuminated manuscripts to those which were merely legible. Winsome in herself, would she not appear still more winsome to the adolescent Alfred when bending over the poems he loved, and which, through his whole life, he was never weary of persuading others to learn by heart? Would she not be peculiarly attractive when scanning the pages written in her own praise, and blending the sensation of gratified vanity with passionate admiration of the heroic ideal presented? The volume composed as a tribute to herself, written and embellished for her own use, would have a peculiar value in her eyes. May it not have been this volume, the Judith, that Alfred learned to read, and that inspired him with deeper abhorrence of paganism, and a more resolute

determination to defend his own people against its foreign adherents, while he confirmed them in their attachment to Christianity by his teachings and his life?

Whatever may be thought of this latter hypothesis, its acceptance or rejection in no way affects the considerations advanced in favor of the principal theory. This theory appears, better than any hitherto propounded, to harmonize with all the relevant facts; and may perhaps be allowed to stand until superseded by a better.

III

SOURCES.

The sources of our poem are contained in the Apocryphal Book of Judith, particularly in the portion included between VIII 33 and XVI 1 inclusive. The order of events is not that of the original narrative. Many transpositions have been made in the interest of condensation and for the purpose of enhancing the dramatic liveliness of the story. Besides, the poet has not scrupled to add embellishments of his own invention, as will be more fully pointed out under the next head. The passages which seem to have been directly interwoven into the substance of the narrative are here subjoined, in the order adopted by the Old English poet.

“For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope (IX 11). . . . And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou (IX 14). . . . And in the fourth day Holofernes made a feast to his own servants only . . . (XII 10). . . . And Holofernes . . . drank much more wine than he had drunk at any time in one day since he was born (XII 20). . . . Now when the evening was come, his

servants made haste to depart . . . (XIII 1) Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us (XII 11) And they that lay near Holofernes went out, and all his servants, and they brought her into the tent. Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones (X 20, 21) And they came about her, as she stood without the tent of Holofernes, till they told him of her (X 18) And Holofernes took great delight in her . . . (XII 20) His heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her . . . (XII 16) . . . Holofernes lying along upon his bed: for he was filled with wine (XIII 2) They went to their beds: for they were all weary, because the feast had been long (XIII 1) Then she . . . took down his saucion . . . (XIII 6) And said, Strengthen me, O Lord God of Israel, this day (XIII 7) And took hold of the hair of his head . . . (XIII 7) And she smote twice upon his neck with all her might, and she took away his head from him (XIII 8) And anon after she went forth, and gave Holofernes his head to her maid; and she put it in her bag of meat; so they twain went together . . . ; and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof (XIII 9, 10). Then said Judith afar off to the watchmen at the gate . . . (XIII 11) (Ye shall stand this night in the gate . . . VIII 33) Open, open now the gate: God, even our God, is with us . . . (XIII 11) He hath not taken away his mercy from the house of Israel, but hath destroyed our enemies . . . (XIII 14) Now when the men of her city heard her voice, they made haste to go down to the gate of their city . . . (XIII 12) So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes . . . ; and the Lord hath smitten him by the hand of a woman (XIII 15)

And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city . . . (XIV 2). . . . So ye . . . shall pursue them, and overthrow them as they go (XIV 4). . . . And as soon as the morning arose . . . every man took his weapons, and they went forth by bands . . . (XIV 11). . . . And the residue . . . fell upon the camp of Assur . . . (XV 6). . . . They all fell upon them with one consent, and slew them . . . (XV 5). . . . But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers (XIV 12). . . . So they came to Holofernes' tent and said . . . Waken now our lord (XIV 13). . . . When the captains of the Assyrians' army heard these words . . . their minds were wonderfully troubled . . . and there was a cry and a very great noise throughout the camp (XIV 19). . . . For he thought that he had slept with Judith (XIV 14). . . . Then went in Bagoas, and knocked at the door of the tent. . . . But because none answered, he opened it, and went into the bed-chamber, and found him cast upon the floor dead . . . (XIV 14, 15). Therefore he cried with a loud voice . . . and rent his garments (XIV 16). . . . Behold, Holofernes lieth upon the ground without a head (XIV 18). . . . And fear and trembling fell upon them . . . rushing out altogether, they fled into every way . . . (XV 2). . . . And they that were in Galaad, and in Galilee, chased them with a great slaughter . . . (XV 5). . . . And the villages and the cities, that were in the mountains and in the plain, gat many spoils . . . (XV 7). . . . And the people spoiled the camp the space of thirty days : and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff . . . (XV 11). . . . Then Judith began to sing this thanksgiving in all Israel . . . (XVI 1)."

IV

ART.

The modes in which the poet's art is displayed may be considered under the four heads of Selection, Arrangement, Amplification, and Invention. To these might be added his mastery of language and skill in the handling of metre.

Selection.—The characters are limited to three,—Judith, Holofernes, and Judith's attendant. Hardly worthy to be ranked with these is the warrior who enters Holofernes' tent and announces his violent death. He is merely one of the group of officers, though a little bolder than the rest, and drops out of the action immediately. There is no mention of Achior, none of Ozias, none of Bagoas, none of Nebuchadnezzar. The latter seems to be merged in Holofernes, who is accordingly both general and king. Judith's handmaid serves to enhance the importance of the protagonist, as in the original narrative, though perhaps in a greater degree. Thus not only does she carry the bag, but it is she whom Judith commands (ll. 171-3) to exhibit the head of the slain captain, instead of drawing it forth herself (XIII 15). Judith is continually before us; she inspires, directs, or executes everything. The result is a foregone conclusion, and everything tends irresistibly towards it. At the very beginning of the poetic fragment we are assured that she was defended from the peril that menaced her, though the fulness of the triumph is not foretold. The note of the beginning—"á tó ðám Ælmihtigan"—recurs also at the end.

Yet we are not permitted to overlook the formidable nature of Judith's antagonist, his wickedness and his power. His servants, even the principal warriors and councillors, remain at a distance until he summons them (ll. 51-4), and fear to awaken him, even amid circumstances of the greatest danger (ll. 257-8). The epithets applied to him, beginning with those descriptive of his station, soon alternate with such as

characterize his evil disposition and purposes ; the latter grow relatively more and more numerous, until they culminate in the "heathen hound" of l. 110, a variant of this being repeated in l. 179, where Judith is telling the story of his discomfiture. But his character is not left to be inferred from epithets alone ; in ll. 181-3 his hostility and malice are plainly set forth. When the action opens, it is Holofernes who occupies the scene, and he remains in possession of it, glorying in his authority and rejoicing over the banquet, long enough to challenge the attention of the reader, and make him apprehensive lest Judith may succumb in the unequal contest. The peripetia is then introduced with considerable art, being heightened by the prayer of Judith while holding the weapon, by her manipulation of the stupefied chieftain before raising her hand to strike, and by the appreciable interval between the two blows.

There is thus a regular gradation of personages, the handmaid being but a shadow of Judith, and her foil, Holofernes a redoubtable foe, and Judith the triumphant heroine. To invest the latter with all the womanly attributes most revered by his countrymen, the poet endows her with virginal purity, and converts her from a Jewess of profound religious conviction to an orthodox Christian and believer in the Trinity (ll. 83-4).

So far as we can judge, all is frankness and fair dealing on Judith's part. We hear nothing of her requesting permission to go beyond the lines for prayer, and there is no hint of her practising deception or otherwise compromising herself, in the whole course of the poem. She is a heroine *sans peur et sans reproche*, unless we account her deed in itself as the exploit of a vulgar assassin. Admitting the purity of her intentions, and the essentially righteous character of the blow she inflicted, she remains the unsullied champion and deliverer of her people, as stainless and single-minded as the Maid of Orleans.

The chief actors are thrown into relief upon a background formed by the two armies respectively. Moreover, the remarks of each are addressed to a kind of dumb chorus, in which all distinct individualities are suppressed. Such are the retainers

whom Holofernes feasts, and the citizens who surround Judith on her return to Bethulia.

It will be apparent, from what has been said, that the characters have been selected and shaded with reference to maintaining the dramatic unity of impression through a whole series of events, and that it is in the person of the heroine that this dramatic unity centres, as it is about her that all the incidents revolve.

In the selection of these incidents, again, equal soundness of judgment is displayed. The order of events in the latter part of the Biblical narrative is, on the whole, preserved, those of lesser dramatic importance being eliminated. The poet's object is manifestly to depict only the cardinal situations and occurrences, and to impress these upon the mind by the free play of his invention in elaborating scenes and incidents, introducing transitional passages to render the sequence obvious, and otherwise preparing or heightening the effect.

Arrangement. The topics of the poem are these :

- a) Divine assistance granted to Judith (1-7^a).
- b) Feast (7^b-34^a).
- c) Judith brought to Holofernes' tent (34^b-57^a).
- d) Evil purposes and slaying of Holofernes (57^b-121).
- e) Return to Bethulia (122-170).
- f) Account of Holofernes' death and advice to the warriors (171-198).
- g) Departure of the Hebrew army (199-216^a).
- h) Surprise of the Assyrians and discovery of Holofernes' dead body (216^b-290^a).
- i) Flight and defeat of the Assyrians (290^b-312^a).
- j) Return of the Israelites and taking of spoil (312^b-335^a).
- k) Recompense of Judith (335^a-342^a).
- l) Judith's thanksgiving (342^b-347^a).
- m) Poet's ascription of praise (347^b-350).

In the main, as has been said, the order is that of the Apocryphal book, but two remarkable transpositions must be observed.

In the poem, Judith is brought in after the conclusion of the banquet; in the original, while the feast is still in progress. The poet is thus left free to emphasize the license and clamor of the feasters, since Judith is not present, and therefore has no part in their eating and drinking (cf. XII 18, 19). By this means, too, a direct motive is provided for Judith's conduct in the slaying, Holofernes' evil desires and intentions (XII 12, 16) being referred to the moment of his entry into the pavilion (ll. 57^b-59^a), which immediately precedes his drunken stupor and his death.

The other transposition has the air of an invention, but it may be, as indicated in the Sources, only a skilful employment of the hint furnished by the original in the twofold division of the attacking forces (XV 5, 6). I refer to the actual engagement with the Assyrian army, or its vanguard, described so powerfully in ll. 216^b-235. This would be the natural sequel, to the Teutonic mind, of the array and hostile sally of the Hebrew troops (199-216^a), though we are expressly told (XIV 2, 11) that no actual conflict then took place, but merely a hostile demonstration. The rage and terror of the Assyrian leaders are accentuated by means of this change, a moment of suspense, charged with ever increasing agony of apprehension, is introduced, and the despair which precedes the rout and final overthrow is rendered complete and overwhelming. Nearer and nearer approaches the noise of battle (261 ff.), until the leaders can no longer endure the responsibility and the dread, and one of their number, breaking through the ceremonial restrictions which surround with inviolability the person of an Oriental despot, is brought face to face with the reality which eclipses all previous disaster. Besides, the poet's audience would demand a conflict and not merely a pursuit. To gratify such a demand, the battle proper must be introduced before the climax of consternation is reached, and the actual panic has begun. On these grounds the new arrangement is amply justified. Flight and combat are aptly interwoven in the description of the Assyrians' panic (290^b-

312^a): they flee (290^b-292^a), they are cut down (292^b-297^a), still flee (297^b-298^a), and are still cut down (298^b-312^a); finally, after a list of the spoils is given, the fulness of the patriots' triumph is again rehearsed (319^b-324^a).

Amplification. It is somewhat difficult to effect a clear severance of invention from amplification, nor indeed is such analytic painfulness necessary beyond certain obvious limits.

The poet dwells with especial fondness on feasting and war. This is a national trait, and should be considered without prejudice to the controlling art visible in every part of his production. Amplification rises to the dignity of invention in the lines which describe the wolf, the raven, and the eagle, haunters of the battle-field (205^b-212^a). But the continuation (212^b-235^b) also abounds in powerful strokes, which reveal a master of this species of poetry. The spoils are enumerated with a profusion of descriptive epithets (314^b-319^a, 335^b-342^a). The impression of a vast concourse of joyful and expectant people is admirably communicated (159^a-170^b). Something like a lyric element is introduced into Judith's prayer (80^b-93^a), and into her speech before the people (177^a-198^b), with its dramatic accompaniments (171^a-175^b). The feast is a drunken orgy (7^b-34^a), with the shadow of death hanging over it (19^b-21^a). Of minor interest, but still worthy of mention, are the escorting of Judith to the tent (37^b-46^a), the description of the canopy and its use (46^b-54^a), and the account of the journey from the Assyrian camp to Bethulia (125^a-141^a).

Invention. Here, as elsewhere in Old English poetry, the bard occasionally marks his satisfaction or prevision by passages of reflective comment. Thus he anticipates the doom of Holofernes and affirms its justice (59^b-67^a), dwells upon the Divine assistance vouchsafed to Judith, as to every believing mortal (93^b-98^a), and ends the poem with a doxology of his own (347^b-350). Akin to these are resumptive paragraphs, like 122^a-124^b or 236^a-241^a), which are introduced at the beginning of a fit or canto, to effect a transition. Sometimes such a com-

ment is merely retrospective, and not transitional (332^a-335^a), and is intended to bind the work more firmly together, as well as to exalt the heroine. A prediction may be put into the mouth of a subordinate personage, as in 285^a-289^a. From a result a previous action may be inferred, and expanded into a brief episode; thus Holofernes is depicted in the act of falling (67^b-69^a), and the watchmen in that of holding guard (141^b-146^a). Similarly, it is a consequence of the transfer of Judith from the banquet-hall to the bed-chamber, that the warriors who had accompanied Holofernes (62^b) immediately depart (69^b-73^a); this retinue may be compared with that of Hrothgar (Beowulf 662-665^a, 920-924). The preparations for the slaying of Holofernes are multiplied, partly to increase the suspense, and partly for the purpose of rendering the narrative more graphic and lively. Thus Judith devises her plan while Holofernes sleeps (73^b-77^a), unsheathes his sword with her right hand (79^b-80^a), and places him in such wise as is most convenient for her (99^b-103^a). Not only does the officer who discovers Holofernes dead rend his garments and cry, but he falls to the earth and tears his hair (280^b-282^a). Finally, the poet consigns Holofernes to the abode of darkness, the hall of torturing serpents, with evident satisfaction at the retribution which is there meted out to him (112^b-121^b).

V

GRAMMAR.

The outline of Grammar consists of two parts, Phonology and Inflection, each of which will be treated with the utmost brevity.

PHONOLOGY.

The Phonology is limited to that of the stressed vowels. Simple vowels precede diphthongs; the short vowels are first discussed as a whole, then the long.

a.

1) *a* represents *WG. a*: ac, atol, -fate, -gate, hafað, -hata, hraðe, late, mago-, magon, -pað, -sade, salowig-, sparedon, starian, swaðe, -ðafian.

2) *Before nasals, West Germanic a is sometimes represented by a, and sometimes by o.*

By a: anbyht- 38; camp 200; -fana 219; ongan 80, 281; (ge)gangan 54; gram 224, 238; hand 198; hlanc 205; land- 226; lange 158, 347; gemang 225; mann 98, 101, 235; manode 26; genam 98; nama 81; rand- 188; ðancol- 172; ðanonne 132; wand 110; wan 206; wlanc 16, 326.

By o: blonden 34; cōmp- 333; frōmlīce 41, 220, 302; -hōm 192; hōnd 130; -hōngen 48; lōnd- 315; gemōng 193, 304; mōn(n) 52, 181, 292, 300; rōnd- 11, 20; -sōmne 255; sōmod 163, 269, 282, 288; -ðōnc- 13, 105, 131, 145, 153, 265, 331; ðōnan 118; -ðrōng 185; wōm(m) 59, 77; wōng 295; *to these add* on, on-, ðone, ðonne 330.

æ.

æ is

1) *WG. a*: (be)æftan, æfter, æfðonca, æt, æðele (*umlaut?*), cwæð, dæg, fæder, -fæst, fæste, (ge)fræg(e)n, frætwan, glæd-, hæfde, hrægl, hwæne, læg, mæg, mægð, næs, sæcce, sægde, spræc, træf, ðæs, ðæt, wæl-, wæs (næs).

2) *The i-umlaut of a and æ, WG. a*: ælf-, æsc-, bælc, fæsten, (ge)hæftan, hæleð, (ge)hlæstan, mæcg, mæge, mægen, ræfnan, wæccende; *and possibly mægð above.*

e.

e is

1) *The i-umlaut of a and æ, WG. a*: beð, ecg, eft, egesa, eglan, el-, ellen, ellor, fetigan, flet-, gegnum, helle-, here (her-), hēte-, hēttende, -nebb, nergend, -nēt, rēst, rēstan, -scēl, sēcġ, sēcġan, -sēle, slēge-, (ge)slēgen, stēde-, stērced-, -swēfed, -wēcġan, wrēhton.

2) *The i-umlaut of WG. a before a nasal, OE. a and ǫ:* benc, drēncan, ēnde, frēmian, -gēnga, grēmian, lēng, nēmnan, sēndan, ðēnden.

3) *In one case as the representative of æ:* forlēton.

e is

e.

1) *WG. e:* beran, brego, ed-, ferhð-, -feðere, -freca, ge(?), helm, help, hreðer, medo-, metod, nest, -plega, recene, se, snell, spel, swegel, -(ge)teld, teran, ðe(?), ðegn, wel, wer, werod, (ge)wrecan.

2) *WG. i:* be, ne, westan (*for wiston*).

3) *The representative of æ, WG. a:* -ern; hrefn.

i is

i.

1) *WG. i:* (ge)bidan, biddan, binnan, cwic, -(ge)drinc, -(ge)flit, -friðian, ginn, grist-, hild, him, hin-, hira, hit, hring, ic, ides, in, inn, licgan, (be)liden, lind, list, micel, mid, milts, rinc, sige-, sigor, sinc, singan, sittan, -(ge)swing, swiðrian, tilian, ðing, ðringan, inwid, wiga, wiht, willa, wind, wine, -(ge)winn, (ge)wit-, (ge)witan, wið, wiðer-, wlitig.

Exception: westan (*for wiston*) 207.

2) *The result of palatal influence upon a following e:* -gifa, -gifan, gifeðe, gifu, scild.

3) *The representative of ie, i-umlaut of ea:* girwan. *The representative of ie, i-umlaut of eo:* cirman, cirran.

4) *The result of palatal influence upon a preceding e (eo):* riht, geriht.

5) *The result of palatal influence upon a preceding ie, i-umlaut of ea:* mihtig, mihton, niht.

6) *The representative of y before a palatal:* hige.

7) *The representative of i before gg:* wiggend.

o is

o.

1) *WG. o:* bodian, -boga, bolla, bord, boren, cohhtetan, collen-, (ge)cost, dolh-, dorste, (ge)fohten, folc, folde, folm,

for, fore-, forht-, forð, god, gold, -golden, (á)goten (groten?), hogian, hopian, horn, hosp, -hroden, -loca, -locc, losian, molde, morgen-, morðor, of, ofer, ofost, roder, snotor, sorg, -toga, tohte, torht, torn, -trod, ðolian, wolcen, wolde, word, worden, worhte, worn.

2) *WG.* e : oððe, woruld.

3) *WG.* u : or-.

4) *Lat.* u : orc.

u.

u is

1) *WG.* u : brugdon, bunden, burg, cumbol (*Lat.* cumulus?), -cund, (ge)cunnian, drugon, druncen, duguð, flugon, frum-, fuhton, funde, grund, guldun, -gunnen, hlummon, hund, hup-, lungre, lust, mund, sculon, sum, sundor-, trum, ðrunge, ðungen, ðurh, ðus, un-, under, unnan, up, urnon, wuldor, -wund, wunden, wundor, wunnen, wurdon, wurpon.

2) *WG.* o : fugel, full, murnan, ufan, wulf.

3) *WG.* o before nasals : cumen, guma, wunian.

4) *WG.* au; *OE.* éa, in the second syllable of fultum.

y.

y is

1) *The i-umlaut of u* : -bryne, -bryrdan, brytta, -byrd, byrig, byrne, cyn, cyne-, cyning, dryht-, dryhten, dynian, frymðu, fylgan, fyllo, fyrr-, -gylden, gylan(?), gyte-, hlynian, hlysnian, hyht, hylde, hyrned-, hyrst, lyft, -lystan, -mynd, -myndig, myntan, styrman, styrr-, sym(b)el, (ge)synto, ðrym, (for)ðylman(?), ðyrfen, wynn, wyrcean, (for)wyrð, wyrn, ymbe.

2) *The i-umlaut of ea or eo* : (ge)byldan, fylfan, fyrd-, gyrran, hyrde, hyra, hyre, swyrd(?), sylf, -wyrðe, yldesta, yrfe, yrre.

3) *The result of palatal influence upon a following e or ē* : gyst-, scyppend.

4) *The representative of i after w* : -hwylc, nyste (*with fusion of negative prefix*), wyllē; *of ē after w*(?) : swylc(e), cf. *Goth.* swáleiks.

5) *The representative of i*: anbyht-, bysmerlice, fyrst, hyne, hyt, lyfdon, -lyfigende, nymðe, nyðerian, symbel (= *perpetuity*), syndon, syððan, ðyder, ðysne, ðyssa, ðysse, ys.

ea.

ea results from a transformation of WG. a

1) *Before r + consonant*: bearhtme, bearn, cearf, earn, gearwe (and gegearewod?), heard, hearra, hwearf, scearp, ðearf, ðearfende, ðearl-, weard, wearð.

2) *Before l + consonant*: beald, eald, ealdor, eal(l), heald-end, healf, hwealf, scealc, wealdan, weal(l).

Exceptions are: ælmihtig 7, 301, 346; aldre 120, 348; alwalda 84; baldor 9, 32, 49, 339; wald 206; waldend 5, 61.

3) *Before h final or h + consonant*: (ge)feah, feaht, feax, geneahhe, -seax, -ðeahhte.

4) *Through the influence of u-umlaut*: beado-, -u, bealo, gearo-, heaðo-, searo-.

5) *Through the influence of a preceding palatal*: geaf, geat, sceacan, sceal, sceaða.

eo.

eo results from a transformation of WG. e

1) *Before r + consonant*: beorht, beorn, eorl, eornoste, eorðe, -feorme, feorran, georn, heorte, -sceorp, sweorcend-, sword, weorc, weorð-.

An exception is swyrd 230, 240, 264, 302, 318, 322.

2) *Before l + consonant*: heolfrig, heolstor(?).

3) *Before h + consonant*: (ge)feoht.

4) *Through the influence of u-umlaut*: heofon, heoru-. *u-umlaut fails to occur in* medu-, -o-, metod, werod. *In worold the e has disappeared under the influence of w.*

5) *It likewise springs from i, as a result of u- or o-umlaut*: heora, sweotol-, *but* geswutelod 285; *and from u, under the influence of a preceding palatal*: geong.

6) *It springs from o, under the influence of a preceding palatal*: geond, sceolde.

7) Finally, in neowol it results from a contraction of nihol(d).

á.

á is

1) The representative of WG. ai : á(áwa), ágan, án, ár-, blác, brád, -dráf, fág, flán, gál-, gár, hálig, hám, hár, hátan, -háte, hláford, lár, lást, láð, mára, máðm, nán, -pád, sár, -sáwle, swátig, tácnian, ðá, ðám, ðára, ðrág, (ge)wát.

2) The representative of WG. á, Germ. é : lágon, -sálum, wágon.

3) Lengthened from a, when final : hwá, swá.

4) Of unknown origin : áfor, árod, gán.

æ.

æ is

1) WG. á, Germ. é : ædre, æt, bæron, blæd, fæ-, fætels (un)læd, -mæled, -mælum, -nædre, ræd, sæton, slæp, stræl, swæsendo, -swæslíc, ðær, wæpen, wær-, wæron.

2) The i-umlaut of æ and á, WG. á and ai : (n)æfre(?), æghwylc, (n)ænig, ær, ærest, (ge)bæran, dæd, dæl, fæge, gæst, (on)hætan, hæðen, hræw, -læcan, lædan, læððu, mægð, mære, mærdðu, mæst(?), ræswa, sægan, sælan, sæte, ðæm, ðære, -wæða.

3) Secondly lengthened from æ before a palatal : fæger, fægre.

4) Lengthened from æ, with ecthipsis of following g : (á)bræd.

5) The i-umlaut of ó, WG. á, Germ. é before nasal : (be)-næman.

é.

é is

1) The i-umlaut of ó : bégén, bréme, céne, déma, déman, dréfan, éhtan, éðel, féran, féðe-, -hréðig, -médu, néðan, -rétan, réðe, sécan, wénan, wérig.

2) WG. é : hér, léton, méd.

3) Lengthened from e, with ecthipsis of following g : (á)léde, (tò)brédan, (ge)rénian.

4) An occasional form of æ, the i-umlaut of WG. ai or á, OE. á : gésne, méce.

- 5) *An occasional form of æ, WG. á: ðégon.*
- 6) *The i-umlaut of éa: béhð, héhsta, néhsta.*
- 7) *Lengthened from e, when final: gé, hé, ðé.*

i.

i is

1) *WG. í: -bítian, bícan, bíðe, -gífre, hwíl, -líce, líf, mín, níð, -(ge)níðla, rice, -(ge)rím, scír, síd, sín, -smítan, stíð-, swíma, tíð, tír, tíð (or under 2?), ðín, -ðríste, -wíc, wíð, wíðl(?), wíf, -wíg, wín, (ed)wít, wíte, wítan, -wríðan.*

2) *Lengthened from i, with loss of following n or g: líð, síð, -(ge)síð, swíð, ðínen.*

3) *The representative of íe, the umlaut of ío before w: níwian.*

4) *The representative of íe, the i-umlaut of éa: -bígan, -scíne.*

5) *Lengthened from i, with the loss of h after following consonant: fíras.*

6) *Lengthened from i, when final: hí (also híe).*

ó.

ó is

1) *WG. ó: blóðig, bróga, dógor, dóm, dón, flór, fór (fóron), frófor, gód, hlóh, hróf, -hwón (under 3?), (ge)lóme, mód, móte (móste), róf, (un)rót, slógon, slóh, sóhte, stódon, stópon, tó, (on)wóce.*

2) *Lengthened from o, with loss of a following nasal: a) óð, óðer, -sófte, sóð, tóð; b) bróhte, fón, ðóhte.*

3) *The representative of WG. á before a nasal: cóm(cómon), mónað.*

4) *Lengthened from o: ónettan, óret-.*

5) *A variant of á, perhaps due to the influence of following w: nó (ne áwa).*

ú.

ú is

1) *Equivalent to WG. ú: brún, -búend, búne(?), búr-, dún, fúl, hlúde, húru(?), rúm, rún, scúr, snúde, súsl(?), ðúsend-, úrig-, út (bútan).*

- 2) Lengthened from u, with ecthliipsis of n : gúð, úðe.
- 3) The result of contraction : hú.
- 4) Lengthened from u, when final : nú.

ý.

ý is

- 1) The i-umlaut of ú (WG. ú) : hlýðan, lýt.
- 2) The i-umlaut of ú (from un) : cýðan, cýðð(u), fýsan.
- 3) Lengthened from y, with loss of following g : -hýðig.
- 4) The representative of ie, as i-umlaut of éa : hýhsta, hýran, nýð, scýne, -sýfre, ýcan, -ýwan.
- 5) The representative of ie, as i-umlaut of éo : dýre, dýrsian, -stýran, ðýstre.
- 6) The representative of í, lengthened from i, with loss of following n : swýðe.
- 7) The result of contraction of i + e : sý, ðrýnes.
- 8) Of unknown origin : gýt, ðýs.

éa.

éa is the representative

1) Of WG. au : -béad, béag, déad, deað, dréam, éac, -éacen, éad (éadig), éastan, éað-, fléah, gléaw, héafod (behéafðian), héah, héan, héap, héawan, geléafa, (on)léah, léan, léap, léas, réad, -réaf, stéap, stréam, téah, ðeah, ðéaw, ðreat, wéa-; with loss of following h : fléam; with absorption of the following vowel : fréa.

- 2) Of WG. á, OE. æ before h : néah, néa-.
- 3) Of WG. á, OE. æ + u, in a contract form : néar.
- 4) Of palatalized æ : -géafon, géaton, scéað.

Exception : scæron.

5) Of lengthened and palatalized æ (æ), with ecthliipsis of following g : ongéan, togéanes.

éo.

éo arises

- 1) From WG. eu : bréost, fléogan, fléoh-, fréorig, gréot, héo, -hléor, hréoh, hréowig-, léode, léof, léoht, -léosan, -léoð,

réocan, scéotend, séo, ðéod-, ðéoden ; *with loss of following h* : léoma, néosan.

2) *From ó, under the influence of a preceding palatal* : géomor, -scéop.

3) *From contraction of i + a* : déofol.

4) *From contraction of e + o or ó* : -séon, twéogan.

5) *From contraction of e or ē with a secondary u(o) generated before following w* : cnéoris, féorða, méowle, ðéowen.

6) *From contraction of i with a following u(o) generated before following w* : éow, eówer.

7) *From contraction of i + o* : féond.

8) *From contraction in the preterit of reduplicating verbs* : -féoll, héoldon, héowon, spéow.

9) *From WG. au* : éowan (*see -ýwan*).

10) *From WG. í* : swéora, swéot(?).

It is of unknown origin in éodon.

INFLECTION.

Nouns.

STRONG DECLENSION.

Masculines.

1. Stems in -o. Here belong:

a) *Monosyllables* : béag, beorn, blæd (*orig. u-stem*), camp, dæg, déað, dóm, dréam, earn, eorl, fléam, gæst, gár, god, grund, hám, héap, helm, hosp(?), hring, hróf, hund, hwearf, lást, léap, list, lust, nið, orc, ræd, rinc, scealc, scild, scúr, síð, slæp, stræð, stréam, tír, torn(?), ðéaw, ðréat, ðúf, wald, weall, weard, wer, wind, wqm, worn, wulf ; (*plur.*) fíras.

b) *Dissyllables* : baldor, cyning, dryhten, ealdor, éðel, fætel, fugel, fultum, hæleð, heofon, hláford, hrefn, hreðer(?), máðm, metod, mónað, roder, gesið, ðegn, ðéoden, geðqnc.

c) *Compounds* : byrnhqm, herpað, hinsið, (éðel-, héafod) weard, sigewqng.

2. *Stems in -jo* : ende, here, hyrde, secg, ðrym ; óretmæcg.

3. *Stems in -i* : dæl, fyrst, hige, hyht, méce, wyrn ; hellebryne, gytesæð, wyrmsqle, folcstqde, goldwine ; (*plur.*) léode.

4. *Stems in -u*: brego.

5. *Consonant stems*:

a) *Monosyllabic*: man, tōð.

b) *In -r*: fæder.

c) *In -nd*: féond; healdend, nergend, scéotend, scyppend, waldend, wiggend; (hér-, land-, woruld)búend, ealdhettend, (benc-, burg-, flet)sittend.

d) *In -os, -es*: sigor.

Neuters.

1. *Stems in -o*:

a) *Monosyllables*: æt, beorn, bord, bréost, éad, feax, folc, geat, gód, gold, gréot, inn, léan, lif, mód, nest, sinc, sweord, swéot, træf, ðing, wif, win, word.

b) *Dissyllables*: cumbol, ealdor, edwit, ellen, gefeoht, gemang, geriht, geteld, héafod, hrægl, mægen, morðor, súsl(?), swegel, symbol, wæpen, werod, wídl(?), wolcen, wuldor, wundor.

c) *Compounds*: gystern, síðfæt, hēreforc, hildeléoð, hēreræf, dægred, hupseax, gúðsceorp, færspe, wiðertrod, dægeweorc, fyrdwic, cōmpwīg; wingedrinc, fyrngeslit, héafodgerim, swyrdgeswing, gārgewinn.

2. *Stems in -jo*: bēd, cyn, fléohnet, wælsceþ(?) ; rīce, wite, sundoryrfe; fæsten.

3. *Stems in -wo*: hræw.

4. *Stems in -os, -es*: dōgor.

To these must be added the plur. swæsendo, and the rare lýthwón.

Feminines.

1. *Stems in -á*: béhð, duguð (*orig. i-stem*), dún, flán(?), flór (*orig. u-stem*), folm, frófor, gúð, help, hwil, ides (*orig. i-stem*), lár, lind(?), méð, mund, ofost, rún, scéað, sorg, tíð, ðearf, ðrág, weard; bēðrēst, eþéod; gifu, sacu, swaðu; fyllo, hyllo, gesynto, ðýstru, éaðmédu; cýðð(u), frymðu, læððu, mæððu, mægð, weorðmynd.

2. *Stems in -já*: eþg, hild, milts, hyhtwynn; ðéowen, ðinen; ðýnes; cnéoris.

3. *Stems in -wá*: beadu.
4. *Stems in -i*: benc, hand (*orig. u-stem*), hyrst, lyft, nýd, tid, woruld (*orig. u-stem*); mundbyrd, ęlrendæd, forwyrd.
5. *Consonant stems*: burg, mægð, niht.

WEAK DECLENSION.

Masculines: hornboga, bolla, bróga, brytta, morgencolla, déma, ęgesa, gúðfana, fręa, gúðfreca, foregęnga (*fem. in meaning*), goldgifa, guma, léodhata, hearra, gelęafa, léoma, gewitloca, wærloga, manna, nama, ealdgeniðla, (ęsc-, ęcg)plega, ręswa, sceaða, swęora, swima, folctoga, ęfðęnca, hęrewęða, alwalda, (byrn-, cumbol)wiga, willa.

Feminines: búne, byrne, eorðe, folde, winháte, heorte, méowle, molde, hildenędre, tohte.

Adjectives.

1. *Stems in -o. Here belong*:
 - a) *Short monosyllables*: gram, trum, wan.
 - b) *Adjectives in -lic*: swiðlic, torhtlic, ðrymlic, unswęslic.
 - c) *Long monosyllables*: án, beald, beorht, blác, brád, brún, cwic, déad, eald, eall, fág, fúl, full, geong, georn, ginn, hár, héah, healf, héan, heard, hlanc, hréoh, hwealf, láð, léas, léof, léoht, réad, riht, róf, rúm, sár, scearp, scir, sid, snell, sóð, stéap, swið, torht, wíð, wlanc.
 - d) *Compounds ending in a monosyllable*: déofolcund, árfaest, (collen-, gál-, stęrced-, sweorcend-, wering)ferhð, (bealo-, ęges-, ðrym-, wqm)full, medugál, (nið-, stęde)heard, bláchléor, wundenlocc, (gál-, géomor-, glæd-, hréowig-, stið-, styrn-, swið-, torht-, ðancol-, ðearl)mód, salowigpád, (ęsc-, cyne-, ęllen-, hige-, sige)róf, winsæd, dolhwund.
 - e) *Dissyllables consisting of a monosyllable with a prefix*: gecost, unléad, unrót, tóweard, inwid(?).
 - f) *Adjectives in -ig*: blódig, éadig, fréorig, hálig, heolfrig, mihtig, módig, gemyndig, swátig, wlitig; éadhréðig, gléawhýdig, ælmihtig, ęlðéodig, medowérig.

g) *Adjectives in -en*: druncen, hæðen, geðungen; mægen-
éacen, eallgylden, béahhroden.

h) *Adjectives in -el and -ol*: atol, micel, neowol; (gearo-,
hete-, hige-, searo)ðqncol.

i) *Adjectives in -er, -or*: áfor, fæger, géomor, heolstor, óðer
snotor.

k) *Adjectives in -ed, -od*: árod; scirmæled.

l) *Adjectives in -isc*: Ebréisc.

2. *Stems in -jo and -i*: æðele, bliðe, bréme, céne, dýre, fæge,
gésne, gifeðe, mære, réðe, ríce, scýne, ðýstre, yrrer; foremære,
orfeorme, orsáwle, unsýfre; slęgefæge, úrigfeðere, wælgífre,
ælfscíne, ęllenðriste, ðqncwýrðe; hymnednebb.

3. *Stems in -wo*: gléaw, ferhðgléaw.

4. *Ordinals*: féorða.

5. *Participles (see also Nouns)*: ðearfende, unlyfigende.

Comparison. Comparatives are: gingra, lęngra, mærra,
mára. *Superlatives are*: héhsta (hýhsta), láðost (-est-), mærost,
mæst, yldesta, and, from an adverb in the positive, néhsta.

Pronouns.

1. *Personal Pronouns. These are* ic, ðú, hé, héo, hit, *for which see Glossary.*

2. *Possessives*: mín, ðín, sín, éower; *for his, hyre, heora, etc., see Personal Pronouns.*

3. *Demonstratives*: sé, séo, ðæt; ðés; sylf.

4. *Relatives. The relative is usually ðe, though the demonstrative ðæt is occasionally employed for this purpose; see also swylc.*

5. *Indefinites*: sum, hwá, gehwá; æghwylc, gehwylc; ænig; nænig, nán.

Verbs.

STRONG VERBS.

The Strong Verbs, represented by one or more forms each, are as follows:

First Ablaut Class: bīdan, blīcan, (for)drīfan, (be)līðan, (be)smītan, (ge)wītan, wlītan, (on)wrīðan.

Second Ablaut Class: (a) (be)bēodan, dréogan, fléogan, (á)géotan(?), hréodan, réocan; (b) fléon, (for)léosan, (on)léon, téon.

Third Ablaut Class: (a) bindan, drincan (*only pp.* druncen), findan, (on)ginnan, hlimman, irnan, singan, ðringan, (be)windan, (ofer)winnan, (*besides the pp.* geðungen, *from* ðéon); (b) gildan (forgildan); (c) (for)ceorfan, feohtan, hweorfan, weorpan, weorðan; (d) bregdan (-brédan), murnan.

Fourth Ablaut Class: (a) beran, sceran, teran; (b) cuman, niman.

Fifth Ablaut Class: (a) (á)cweðan, sprecan, wegan, (ge)wrecan; (b) gifan, (on)gitan; (c) (ge)féon, (ge)séon; (d) biddan, (ge)fricgan, licgan, sittan, ðicgan.

Sixth Ablaut Class: (a) faran, sceacan, wacan(?) (*only opt. pret.* onwóce); (b) sléan; (c) standan; (d) hlihhan, (ge)scyppan, steppan.

Reduplicating Verbs: (a) blōndan (*only pp.* geblōnden), fōn, hātan, (á)hón, lætan; (b) (ge)feallan, (ge)gangan, healdan, héawan, spōwan, (ge)wealdan.

WEAK VERBS.

First Conjugation. Here belong:

a) *Original short stems:* frēmian -(frēmman?), grēmian, (á)lēcgan, (á)swēbban.

b) *Original long stems and polysyllables:* (a) (ge)bāeran, (for)bīgan, byldan, (on)bryrdan, cirman, cirran, cýðan, déman, dréfan, drencan, ēglan, éhtan, féran, fylgan(?), fyllan (=fell), fýsan, gyrnan, hæftan, (on)hætan, hlæstan, hlýðan, (ge)hýran, lædan, (ge)lystan, myntan, (be)næman, nēmnan, néðan, ræfnan, rēstan, (á)rétan, sægan, sælan, sēndan, (ge)stýran, styrman, (for)ðylman, wēnan, ýcan; (b) cohhettan, ónettan.

c) *Irregular Verbs:* bringan, éowan, girwan, néalæcan, sécan, (be)ðeccan, ðencan, (á)wēccan, wrēccan, wýrcean, (æt)ýwan.

Second Conjugation: bodian, (ge)cunnian, dynian, dýrsian, frætw(i)an, (ge)friðian, gearwian, gristbítian, gýlian, (be)héafdi-an, hlynian, hogian, hopian, losian, manian, nyðerian, níwian, (ge)rénian, sparian, starian, swutelian, swiðrian, tácnian, tilian, (ge)ðafian, ðolian, weorðian, wunian; néosan, tweogan.

Third Conjugation: fētigan, habban, hogian (hycgan), libban, (á)secgan, wæccan (wacian? *only pres. part. wæccende*).

PRETERITIVE PRESENTS.

ágan, *durran, *mótan, *mugan, sculan, ðurfan, unnan, witan.

VERBS IN *-mi*.

béon (wesán), dón, gán, willan.

The actual forms of béon (wesán) are: ys 86, 87, 93, 154, 156, 285, 286; *ind. pres. 3d plur. syndon* 195; *ind. pret. 3d sing. wæs* 12, 46, 56, 73, 113, 146, 161, 168, 272, 314, næs 107, 257; *ind. pret. 3d plur. wæron* 17, 225, 238, 255, 284, 305, 323; *opt. pres. 3d sing. sý* 347; *opt. pret. 3d plur. wæron* 31. *Of dón*: *ind. pres. 3d sing. déð* 95. *Of gán*: *inf. gán* 149 (gegangan 54); *ind. pret. 3d plur. éodon* 15, 55, 132, 243, ge-éodon 332; *pp. gegán* 140, 219. *Of willan*: *ind. pret. 1st sing. wylle* 84, 187; *ind. pret. 3d sing. wolde* 183.

SYNTACTICAL NOTE. — *The dependent sentences may be readily found and classified by reference to the Glossary under the following connectives*: ær, ær ðon ðe, hú, nymðe, óð, óð ðæt, swá (ll. 38, 123, 143, 197, 277), swylc, swylce, syððan, ðá (ll. 3, 145), ðá ðe (ll. 214, 238, 297, 323), ðær, ðæs ðe (*under ðæt, dem. prn.*), ðæt, *cj.*, ðe, *rel. prn. and cj.*, ðeah, ðenden, ðonne.

VI

PROSODY.

OLD ENGLISH VERSE IN GENERAL.

Old English verse is rarely strophic, but almost without exception stichic; that is, consists of ungrouped lines, following each other as in Modern English blank verse.

The line of poetry consists of two hemistichs, separated by the cæsura. Example :

bord for bréostum and byrnhomas.

The hemistich may be either normal or expanded. A normal hemistich contains two metrical feet. Example :

his goldgifan.

An expanded hemistich contains three metrical feet. Example :

féran folces ráeswan.

A metrical foot is a portion of a line containing one primary stress. The syllable receiving the primary stress may or may not be followed or preceded by one or more lighter or slurred syllables.

Of the lighter syllables following or preceding a primary stress, one may, under certain circumstances, receive a secondary stress. A syllable which receives neither primary nor secondary stress is called unstressed.

The primary stress nearly always falls upon a long syllable ; this long syllable may, however, be represented by two syllables, of which the first is short, and the second so light as to admit of syncopation. The substitution of two such short syllables for a single long one is called resolution.

A long syllable is one which contains a long vowel or diphthong, or a short vowel followed by two consonants. A short syllable is one which contains a short vowel followed by a single consonant. Long and short syllables are represented in metrical schemes by the macron, —, and the breve, ∪, respectively. Stressed syllables are indicated by the acute or grave accent, according as the stress is primary or secondary. Unstressed syllables are represented by the oblique cross, X.

The syllable which receives the primary stress is usually the root syllable of a word, while the lighter or slurred syllables comprise the terminations, enclitics and proclitics ; occasionally, however, the second element of a compound word is reckoned as a slurred syllable.

Old English metrical feet may be classified as follows :

1. Monosyllabic : The monosyllabic foot regularly consists of a long syllable under the primary stress, $\underline{\text{L}}$. This foot is never found except in conjunction with one of the dactylic type having a secondary stress (1. *h* to 1. *k*, p. liv).

2. Dissyllabic : The dissyllabic foot may be either trochaic, $\underline{\text{L}} \times$, or iambic, $\times \underline{\text{L}}$. In the trochaic foot, the unstressed syllable may be replaced by a long syllable under the secondary stress. The dactyl formed by the resolution of the trochee may be called the light dactyl, to distinguish it from the heavy or normal dactyl, in which the first syllable is long.

3. Trisyllabic : The trisyllabic foot is either dactylic, $\underline{\text{L}} \times \times$, or anapæstic, $\times \times \underline{\text{L}}$. If dactylic, either the second or third syllable has in some cases secondary stress.

4. Polysyllabic : If tetrasyllabic, this foot resembles either a first pæon, $\underline{\text{L}} \times \times \times$, or a fourth pæon, $\times \times \times \underline{\text{L}}$. If it contains a greater number of syllables, it is still essentially dactylic or anapæstic in effect, $\underline{\text{L}} \times \times \times \dots$, or $\dots \times \times \times \underline{\text{L}}$.

In any of the foregoing feet, resolution may take place, thus apparently increasing the number of typical syllables.

Anacrusis. Before hemistichs beginning with a primary stress, one or more unstressed syllables may occur. These unstressed syllables constitute what is known as the anacrusis. It is rare at the beginning of the second hemistich, but more frequent before the first.

Expanded hemistichs. These are formed by prefixing a foot of the form $\underline{\text{L}} \times \dots$ (less frequently $\underline{\text{L}}$, and rarely in the first hemistich $\times \underline{\text{L}}$) to a regular hemistich of two stresses. Expanded lines are employed in passages of peculiar elevation and solemnity or expressive of unwonted agitation.

Alliteration. Alliteration is a poetical ornament which is constantly employed in Old English verse. It consists in the employment of the same or similar sounds at the beginning of a syllable which receives the primary stress. The second hemistich contains one such alliterative syllable, as a rule that which has the first primary stress ; the first hemistich has

regularly two, though frequently only one. The alliterative sound must be the same throughout, if consonantal ; if vocalic, it is usually different in the three syllables. In the following examples, as throughout the text of Judith, the alliterative letter is denoted by full-faced type :

- a) bealde byrnwiggende. þær wæron bollan stéape.
- b) on ðæt dægred sylf: dynedan scildas.
- c) ealles orsáwle: slóh ðá eornoste.

In expanded lines, the additional foot frequently takes alliteration, thus removing it from one of its normal positions.

The first hemistich frequently differs from the second, not only in the number of its alliterative syllables, but also in that of the unstressed syllables admitted between two primary stresses, or in the form of anacrusis.

Rime. Rime and various forms of assonance are occasionally employed by Old English poets, sometimes for the purpose of uniting more closely the two halves of the same line, less frequently to associate the second half of a line with the first or second half of the following line, rarely in formulas or compounds within the same hemistich.

Masculine or monosyllabic rime is perfect, when the riming vowels are identical, and are followed by the same consonants or consonant combinations. Example :

éode yrremód: him of éagum stód.

Feminine or polysyllabic (usually dissyllabic) rime is perfect when the first riming syllables are perfect masculine rimes and the following syllables are identical. Example :

scildburh scaéron, scéotend wæron.

Imperfect rime is of various kinds. Thus, rime is imperfect

a) when the consonants or consonant combinations of the riming syllables are identical, and the preceding vowels are similar, but not identical ;

b) when the consonants are as in *a*, and the vowels are dissimilar ;

c) when the vowels are identical, and the following consonants or consonant combinations are dissimilar (assonance) ;

d) when there is a blending of masculine and feminine rimes ; that is, when two syllables rime perfectly or imperfectly, but the one is, and the other is not, followed by one or more syllables in the same word.

Examples :

- a) geðafian, brymmes **Hyrde**, ac hé him þæs ðinges gestýrde.
- b) þone hæðnan hund þæt him þæt héafod wand.
- c) þrungon and urnon.
- d) þá wearð hyre rúme on móde
hálgre hyht geniwod.

A species of perfect rime is the suffixal, in which two grammatical terminations rime with each other, or a grammatical termination rimes with the radical syllable of another word.

Example :

fréorig tó foldan ongan his feax teran.

The suffixal rime may also be imperfect, as in example *d* of the last paragraph.

Intermediate between alliteration and imperfect rime is a kind of rime which we may designate as etymological, the resemblance of sound being effected by the employment of different words derived from the same root, like *gedémed* and *dóm* in the following example :

gedémed tó deaðe and gé dóm ágon.

Kennings. A characteristic ornament of Old English, as well as of early Teutonic poetry in general, are the kennings. This term, which is of Norse origin, designates those synonyms or periphrastic phrases which are employed to diversify the expression of a thought, or to avoid the repetition of the same word, usually a noun. Many of these are striking metaphors, but by no means all ; some, though metaphorical in their origin, were undoubtedly so familiar to poet and audience that their peculiar significance was overlooked, and they were regarded as stereotyped and convenient synonyms. A list of

d) by a derivative or inflectional ending + a monosyllabic prefix or proclitic: (healf)ne forcearf $\times \times \angle$

e) by a dissyllabic ending: (lár)ena gód (Béow.) $\times \times \angle$

f) by a dissyllabic proclitic: bútan end(e) $\times \times \angle$

g) by two monosyllabic words: and þæt word $\times \times \angle$

3. Long syllables followed by long or stressed syllables. In addition to the cases instanced under 1, *h* and *i*, which belong under the head of secondary stress, stressed syllables proper are here to be considered. A long syllable may be followed:

a) by a monosyllabic word: brád swyrd $\angle \angle (\angle \angle)$

b) when a monosyllable, by the first syllable of a dissyllabic word: néar hét(e) $\angle \angle (\angle \angle)$

c) when a monosyllable, by the first syllable of a trisyllabic word: sang hild(eléoð) $\angle \angle (\angle \angle)$

d) when the second syllable of a dissyllabic word, by the first syllable of a dissyllabic word: (ge)gán hæfd(on) $\angle \angle (\angle \angle)$

e) when the first syllable of a polysyllabic word (often a compound), by the second syllable of the same word: níðheard, burhléod(um), þencsitt(ende) $\angle \angle (\angle \angle)$

4. Short stressed syllables followed by short or slurred syllables. A short stressed syllable may be followed:

a) by a single unstressed syllable, forming with it two metrical syllables: cyning $\angle \times$

b) by an unstressed syllable, forming with it the metrical equivalent of a single long syllable, and capable of being substituted for the latter in every position: hraðe $\angle \times (= \angle)$

Compounds are metrically regarded, for the most part, as composed of two independent words, but their length, taken in connection with the invariability of their typical forms, restricts the employment of certain compounds to particular metrical schemes. Thus, compounds like hildenæðran are adapted to hemistichs of the trochaic type, $\angle \times | \angle \times$; those like þencsittende to the type $\angle | \angle \times \times$.

Constitution of the hemistich. There are five normal types of the hemistich, which may be called respectively the 1) trochaic (dactylic), 2) the iambic (anapæstic), 3) the iambic-

trochaic; 4) the monosyllabic-bacchic (or -cretic), and the 5) bacchic-monosyllabic. Types 4 and 5 occasionally become trochaic-bacchic and bacchic-trochaic respectively.

Every hemistich ends either in a stressed syllable, or in a stressed syllable followed by a single short syllable.

Occasionally a greater number of unstressed syllables than three occur together, but without destroying the character of the verse as belonging to one of the foregoing types.

Constitution of the various types.

1. The first or trochaic (dactylic) type is formed by the union of two feet like those found in 1. *a* to 1. *g* above. Thus :

biddan wylle	∠ × ∠ ×
gumena ǽréate	∪ × × ∠ ×
ǽrest gesóhte	∠ × × ∠ ×

With anacrusis :

in ǽs ginnan grunde	× × ∠ × ∠ ×
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Occasionally, by the introduction of two consecutive long syllables, as in 3. *e*, there occur hemistichs of these forms :

torhtlic tóweard	∠ ∠ ∠ ×
druncen and dolhwund	∠ × × ∠ ∠

A short stressed syllable is rare :

ǽrfaest cyning	∠ × ∪ ×
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2. The second or iambic (anapæstic) type is formed by the union of two feet like those found in 2. *a* to 2. *g* above. Thus :

se hýhsta dæl	× ∠ × ∠
in ǽám heolstran hám	× × ∠ × ∠
nú ic gumena gehwæne	× × ∪ × × × ∪ ×

With extra unstressed syllables :

þæt hé in þæt búrgeteld	× × × × ∠ × ∠
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3. The third or iambic-trochaic type is formed by the union of two feet like those found in 1. *a* to 1. *g* and 2. *a* to 2. *g* respectively. Thus :

and compwige	$\times \angle \angle \times$
þær was eallgylden	$\times \times \angle \angle \times$
and on hyne nænig	$\times \times \angle \times \angle \times$

Rarely a short stressed syllable :

of hornbogan	$\times \angle \angle \times$
of ðám wyrmsęle	$\times \times \angle \angle \times$

With two extra unstressed syllables :

þe hie ofercuman mihton	$\times \times \times \times \angle \times \angle \times$
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It will be observed that where two long syllables meet in the middle of the hemistich there is such a sequence as in 3. *a* to 3. *e*, the examples above being both under 3. *e*.

4. The fourth or monosyllabic-bacchic type is formed by the union of a monosyllabic foot with such as are found in 1. *h* and 1. *i* (α). Thus :

mægð módigre	$\angle \angle \angle \times$
mægen néalæhte	$\angle \times \angle \angle \times$

Similarly, the monosyllabic-cretic takes groups like 1. *i* (β), 1. *j*, and 1. *k* for the second foot :

gæst ęllor hwearf	$\angle \angle \times \angle$
ides ęllenróf	$\angle \times \angle \times \angle$

An example of the trochaic-bacchic type (found only in first hemistichs) is :

stópon styrmóde	$\angle \times \angle \angle \times$
-----------------	--

Where two long syllables belonging to different feet come together in the pure type, we have various cases under 3, the one above being under *c*.

5. The fifth or bacchic-monosyllabic type is formed by the union of such feet as are found in 1. *h* and 1. *i* (α) with a monosyllabic foot. Thus :

ðrýnesse ðrym	$\angle \angle \times \angle$
foremærne blæd	$\angle \times \angle \times \angle$

An example of bacchic-trochaic (only in first hemistichs) is :

dryhtguman síne	$\angle \angle \times \angle \times$
-----------------	--

Expanded lines. These are 66½ in number, or constitute nearly one-fifth of the entire poem. They are ll. 2-12, 16-21, 30-34, 54-61, 63-68, 88-99 (excluding 96^a), 132, 272-74^a, 289^b-91, 298^a, 338-50 (excluding 350^a). Those of the first hemistich are distributed between the first, third, fourth, and fifth types in the proportion of 53, 3, 9, and 1; those of the second hemistich nearly all (66) belong to the first type, the fifth type having only one.

The expansion consists in prefixing two or more syllables of the trochaic or dactylic type to an ordinary hemistich; only exceptionally is a single stressed syllable or a foot of the iambic order prefixed. The expanded hemistich has three stresses, instead of the normal two, since the prefixed portion differs from the anacrusis in having a primary stress. As a rule, the first and second stresses of the first hemistich, when expanded, take alliteration, while in the second hemistich the place of the alliterative syllable is unchanged, coinciding normally with the (new) second stress. Example :

mundbyrd æt ǽm máran þéodne, þá héo áhte mæste þearfe.

Numerical representation of the various types. Certain hemistichs are excluded from consideration, either because they contain foreign names, whose accentuation is undetermined, or because they are corrupt. Such are 1^a, 62^a, 138^a, 218^a, 232^a, 241^a, 249^a, 287^a, 288^a, 310^a; 201^b, 265^b, 273^b, 288^b, 306^b, 327^b. Subtracting these, there remain 340 first hemistichs, and 344 second hemistichs. These are distributed as follows :

FIRST HEMISTICHs.			SECOND HEMISTICHs.		
	NOR- MAL.	EX- PANDED.		NOR- MAL.	EX- PANDED.
Trochaic (dactylic),	128	53	Trochaic (dactylic),	128	66
Iambic (anapestic),	37		Iambic (anapestic),	76	
Iambic-trochaic,	52	3	Iambic-trochaic,	51	
Monosyllabic-bacchic,	42	9	Monosyllabic-bacchic,	13	
Bacchic-monosyllabic,	15	1	Bacchic-monosyllabic,	9	1
Totals,	274	66	Totals,	277	67

Alliteration. The alliterative letters are distributed as follows, the exponential ³ and ² signifying the number of alliterative syllables in the line :

Vowel³: 7, 10, 14, 21, 64, 65, 70, 95, 108, 109, 146, 169, 210, 237, 246, 252, 257, 265, 273, 337, 346(?).

Vowel²: 28, 35, 38, 46, 50, 75, 76, 102, 112, 133, 135, 150, 166, 170, 176, 180, 183, 185, 190, 215, 217, 218, 228, 231, 232, 242, 250, 253, 284, 310, 316, 321, 332.

B³: 17, 18, 39, 57, 58, 63, 192, 213, 254, 267, 318, 327, 341.

B²: 27, 36, 48, 84, 100, 128, 137, 138, 159, 174, 175, 187, 248, 276, 278.

C³: 200, 312, 324, 333.

C²: 134, 155, 235, 243, 259, 270, 311.

D³: 31, 61, 107, 196, 300.

D²: 29, 204, 266, 319.

F³: 5, 12, 19, 33, 41, 47, 99, 111, 189, 194, 195, 202, 209, 221, 264, 281, 297, 301.

F²: 24, 83, 104, 122, 127, 139, 143, 162, 220, 244, 262, 292, 302, 320.

G³: 2, 22, 32, 123, 132, 149, 224, 279, 306, 329, 342.

G²: 9, 13, 40, 62, 83, 112, 140, 144, 148, 168, 171, 186, 219, 238, 256, 271, 308, 334.

H³: 4, 56, 87, 94, 98, 110, 116, 121, 130, 179, 203, 216, 263, 290, 303, 317, 328.

HI³: 23, 205.

HI²: 37, 282.

HI²: 51, 96, 105, 117, 126, 131, 160, 161, 173, 212, 222, 225, 234, 239, 251, 260, 294, 309.

Hw²: 214.

I³: 72, 101, 147, 184, 191, 280, 298, 347.

I²: 42, 150, 158, 178, 226, 288(?), 304, 311, 315, 323.

M³: 3, 26, 92, 154, 167, 181, 261, 325, 330, 335, 344.

M²: 52, 85, 90, 165, 198, 229, 236, 245, 253, 293.

N³: 34, 81, 113, 277, 287(?).

N²: 45, 53, 73, 233.

R³: 11, 20, 54, 68, 97, 314, 339, 349.

R²: 44, 188.

S³: 30, 55, 88, 89, 114, 182, 201 (?), 338, 340, 345.

Sc³: 230, 305.

St³: 223, 227.

Sw³: 240, 322.

S²: 15, 124, 136, 145, 152, 177, 211, 269, 275, 285, 289, 295,
299, 331, 336, 350.

Sc²: 78, 79, 193.

Sl²: 247.

Sn²: 125, 199.

St²: 25.

Sw²: 80, 106.

T³: 6, 93, 157, 197, 272, 286.

T²: 43.

Ð³: 60, 66, 74, 86, 91, 118, 120, 129, 153, 164.

Ð²: 85, 165, 172, 208, 268, 307, 332.

W³: 8, 16, 59, 67, 71, 77, 103, 115, 142, 156, 163, 206,
249 (?), 274, 291, 296, 313, 326, 343, 348.

W²: 49, 69, 82, 119, 137, 141, 151, 207, 241, 255, 258, 283.

Summing up the lists, we obtain the following as the totals
for triple alliteration and double alliteration respectively:

Vowels: 21, 33.

Semi-vowel: W 20, 12.

Liquids: L 8, 10; R 8, 2.

Nasals: M 11, 10; N 5, 4.

Labials: B 13, 15; F 18, 14.

Dentals: T 6, 1; D 5, 4; Ð 10, 7; S (including combina-
tions) 16, 25.

Gutturals: C 4, 7; G 11, 18; H (including combinations)
21, 19.

Total for triple alliteration, 177; for double, 181.

It will be observed that the added totals for triple and double
alliteration amount to 358, while the whole number of lines is
only 350. The discrepancy is accounted for by the fact that,
while the first line of the poem is necessarily omitted, nine
lines, viz. 83, 85, 112, 137, 150, 165, 253, 311, 332, have

two alliterating letters each, and are therefore counted twice.

The gutturals are most numerous represented, 80; next come the dentals, 74; labials, 60; vowels, 54; *w*, 32; nasals, 30; liquids, 28.

Of the consonants, *s* occurs most frequently, 41; *h* stands next, 40; *w* and *f*, 32 each; *g*, 29; *b*, 28; *m*, 21; *l*, 18; *ð*, 17; *c*, 11; *r*, 10; *d* and *n*, 9 each; *t*, 7.

199 lines, or more than one-half of the entire number, alliterate upon vowels, the semi-vowel *w*, or the spirants *f*, *s*, and *h*; the sonant and nasal labial stand for 49 lines; the liquids for 28; the surd stops for only 18.

No distinction is observed between the guttural and the palatal *g* in alliteration, and the initial *I* of Iudith is treated like *g*.

In lines 249 and 314, *w*, *r* apparently alliterate with *hw*, *hr*.

In line 223, *str* alliterates with *st* + vowel.

When the first hemistich contains but one alliterative syllable, this is usually the first stressed syllable of the hemistich (145 times), but occasionally the second or last stressed syllable takes the alliteration. This is the case in ll. 15, 75, 122, 134, 158, 159, 160, 168, 174, 176, 177, 238, 258, 259, 278, 285, 323. In every instance but one (l. 259) these hemistichs are of the trochaic-dactylic type.

Accentual principles. The accentual principles observed by Old English poets in their management of alliteration virtually reduce themselves to one: that the most important syllables of the most important words should receive primary stress. It must be borne in mind, however, that the stress is sometimes rhetorical, that is, depends not so much upon the intrinsic weight of the word as upon that which belongs to it in virtue of its relation to other words in the same sentence. For example, a preposition might be expected to have less intrinsic weight than a following noun, yet instances occur where the preposition alliterates.

A general rule is that if a noun and a verb are found in the same hemistich, it is the noun that alliterates. In Judith the rule is transgressed in the following instances: ll. 9^a, 29^b, 44^b, 72^b, 183^b, 204^b, 207^b, 209^b(?), 211^b, 253^b, 292^b(?).

The principle that the alliterative syllable of the second hemistich must be the first stressed syllable of that hemistich, except in expanded hemistichs, where it is usually the second stressed syllable, is disregarded in l. 273.

The law that, where a participle or infinitive depends upon a verb, it is the former which receives the stress, is broken in ll. 208^b, 260^b.

Adverbs are frequently employed in Judith to bear the alliteration of the second hemistich: thus, ll. 2, 14, 24, 35, 37, 39, 50, 53, 74, 75, 86, 97, 102, 118, 125, 129, 139, 146, 147, 150, 158, 190, 199, 202, 216, 246, 252, 263(?), 268, 274, 280, 284, 287, 307.

In 91^b a possessive pronoun takes the alliteration, though its noun does not occur till 92^a.

Peculiarities of Word Order. It may deserve to be noted that the poet is fond of beginning a hemistich with a verb, pronoun, or conjunction followed by *ðá*. This is more common in the second hemistich, though not avoided in the first. Examples in second hemistich: *éodon ðá* 55, 132, *geféol ðá* 67, *genam ðá* 77, 98, *gewát ðá* 61, *hæfde ðá* 64, *hét ðá* 34, *næs ðá* 107, *ongan ðá* 80, *slóh ðá* 103, 108, *wæs ðá* 146; *hí(e) ðá* 54, 94, 138, 220, 269, 290, *hé ðá* 280; and *ðá* 41, 147, 169. In first hemistich: *funde ðá* 278, *hæfde ðá* 122, *spræc ðá* 176; *hí(e) ðá* 15, 302, and *hit ðá* 130. *Ðá wearð* is common: 21^b, 57^b, 97^b, 199^a, 275^a; *ðá wurdon* 159^a. *Wæs*, preceded by its subject or an adverb, frequently begins the second hemistich: *here wæs* 161^b, *rúm wæs* 314^b, *ðá wæs* 73^b, 272^b, *ðær wæs* 46^b, *ðæt wæs* 12^b, 56^b, 168^b; similarly, *ys* preceded by dative object: *éow ys* 154^b, *ðæt éow ys* 156^b. A hemistich is begun by *stópon* followed by its subject: *stópon cynerófe* 200^b, *stópon heaðorincas* 212^a, *stópon styrmóde* 227^a. *Hér*, whenever found, is always used to begin a hemistich: 177, 285, 289.

Introduction.

lxix

Rime. 1. Perfect masculine rimes. These are all suffixal, with one exception :

héhstan Déman : héhstan brógan	4
geléafan : Ælmihtigan	6 ^b -7 ^a
hlýdde : hlynede : dynede	23
fletsittendum : bearnum	33
ealra : woruldbáendra	81 ^b -82 ^a
þfnre : þearfendre	85
under neowelne næs and ðær genyðerad wæs	113
wornum : héapum : ðréatum : ðrymmum	163 ^b -164 ^a
ræswan : láðestan : starian	178-79
secgas : gesiðas : þáfas	201
úrignfeðera : salowigpáda	210 ^b -211 ^a
ongéaton : wæron	238
gecunnian : cumbolwigan	259
cohhettan : cirman : gristbitian	270 ^a , ^b -271 ^a
ligan : goldgifan	278 ^b -279 ^a
foldan : teran	281
geswutelod : getácnod	285 ^a -286 ^a
sweordum : wulfum : wælgífrum : fuglum	295-297
geweorðod : gedýrsod	299 ^b -300 ^a
gedýrsod : God	300
worhton : héowon	303 ^b -304 ^b
helmas : mádmás	318 ^b -319 ^a
grundas : stráemas	349

2. Perfect feminine rimes :

in ðýs ginnan grunde; héo ðár ðá gearwe funde	2
hlynede and dynede	23
dryhtguman síne drenchte mid wíne	29
bealofull his beðdes néosan þær hé sceolde his bláed forléosan	63
wyrmum bewunden, wítum gebunden	115
Iudith æt gáðe swá hyre God úðe	123
ecgum gecoste slógon eornoste	231
scildburh scáeron scéotend wæron	305
swylce éac réðe stráemas	
and swegles dréamas	349 ^b -50 ^a

Suffixal feminine rimes :

mid tóðon torn þoligende; þá wæs hyra tíres æt ende	272
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3. Imperfect rimes, classified as above (a partial list) :

a)	bēðreſte: gehlæste	36
	hyrde: geſtýrde	60
	sceacan: mægenéacen	292 ^a -293 ^a
	rōndwiggende: wēnde (suffixal)	20
b)	hund: wand	110
	þing: lēng	153
	hērewæðan: onwriðan	173
	gefeohhte: gerihte	202
	gefeoll: dæl	308 ^b -309 ^a
	caldféondum: unlyfigendum	316
c)	þrunгон: urnon	164
	fyrngeflitu: swyrdum	264
	tíde: níðum	286 ^b -287 ^b
	gehéawen: behéafdoð	289 ^b -290 ^a
	fléam: éacen	292 ^a -293 ^a
	sceacan: feaht	292
	fuglum: flugon	297
	gréot: geféoll	308
	lýthwón: becóm	311
	oninnan: nimanne	313 ^b -314 ^b
	ðéodguman: geéodon	332
	sigorléan: geléafan	345
d)	móde: geníwod	97 ^b -98 ^a
	læg: geſéged	294

An example of etymological rime is

gedémed: dóm	196
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and an unclassified specimen is

þringan: áninga	249 ^b -250 ^a
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Persistence of Type. There is a tendency to repeat a form once introduced. The ear becomes accustomed to it, and shrinks from a change. Thus hemistichs with a single alliterative syllable are apt to occur in groups :

Of nine lines : 170-78.

Of six lines : 48-53, 231-36.

Of five lines : 42-46, 124-28, 158-62, 241-45.

Of four lines : 133-36, 138-41, 185-88, 217-20, 268-71, 282-85, 292-95, 307-10.

Of three lines : 27-29, 78-80, 104-6, 143-45, 258-60, 319-21.

Besides these there are 17 groups of two lines each, and only forty single lines of this type.

This fact may assist in determining the nature of the loss in l. 62. The group preceding, ll. 54-61, has double alliteration in the first hemistich; so does likewise the following group, ll. 63-68. Consequently it is rendered probable that at least one word, and that alliterative, followed *gálferhð*.

There is a similar persistence of type in the case of hemistichs which alliterate the second stressed syllable, as in ll. 158-60, 176-77, 258-59.

The same may be observed in the sequence of lines alliterating on the same letter. Thus, Vowel³ 64-65; Vowel² 75-76, 217-18, 231-32; Vowel³ + Vowel² 169-70, 252-53; B³ 17-18, 57-58; B² 137-38, 174-75; C² + C³ 311-12; F³ 194-195; F² + F³ 220-21; F³ + F² 301-2; G² + G³ 148-49; H³ + H² 116-17, 130-31; S³ 88-89; S² 124-25; Sc² + Sw² 78-79, 80; Ð² + Ð³ 85-86; Ð³ + Ð² 164-65; W² + W³ 141-42, W³ + W² 206-7. These include ll. 85, 137, 253, 311, which have double alliteration.

The occurrence of expanded lines in groups is still another illustration of the same persistence.

With respect to metrical structure, examples abound. The second hemistichs of ll. 1-21, for example, are all constructed on the trochaic (dactylic) model. Even more striking is the sequence of first hemistichs in ll. 182-85 and 190-93 (Luick, *Beitr.* XI 490).

VII

ÆLFRIC'S HOMILY ON JUDITH.

The artistic excellence of our poem is thrown into bold relief by a comparison with Ælfric's Homily on the same subject, published by B. Assmann in *Anglia*, X 76-104. The latter is written in rhythmical prose, or rather, as Professor Skeat says, in a loose sort of alliterative verse, and composed,

according to Assmann, between 997-1005 A.D. The manuscripts (of the 12th century) are C.C.C.C. 303 (S) and Cotton Otho B. 10 (O), the latter being fragmentary in consequence of much damage by fire. Wanley mentions both, the former on p. 137 of the Catalogus, the latter on p. 192. The homily ends abruptly in both manuscripts, in S at the end of l. 393, and in O near the end of l. 445, according to the metrical arrangement of Assmann; about 75 lines appear to be wanting after the 445 originally contained in O. The story of Judith had already, however, been brought to an end with l. 403, what follows being an allegorical interpretation, to which is appended a laudation of chastity. Certain verbal resemblances between Ælfric's version and the older poem might suggest that he was acquainted with the latter: such are the words ætýwan, 318; bliðe, 293; dægred, 355; dréam, 384; fætel, 272; gemyndig, 217; hereréaf, 425; hlýdan, 357; wlitig, 205; and the phrases bebéad ðám folce, 232; hét hire þinene, 303; him þæs ne spéow, 362; hire wæs gerýmed, 302. But against these must be placed the large number of words peculiar to Ælfric, or of prosaic tone and currency, which are substituted for expressions in the poetical Judith: among these are ænlic, 192, 230, 378; beðdcláð, 306; burhgeat, 310; déorwurð, 380; ealdormann, 237; fercung, 272; gebéorscipe, 291; héafodléas, 369; sceat, 380; tíma, 191, 255; wimman, 192; wunðorlice, 293, 370; on ærne mērgen, 236. The gulf that separates the two authors in respect to poetic talent becomes evident when one reads in succession two passages like ll. 189^b-216^a of the epic fragment and ll. 355-58 of the metrical homily:

Hí dydon þá swá sóna on dægred,
and gewæpnode útférdon mid folclicum truman,
swfðe hlýdende, tó þám ungeléaffullum,
68 ðæt þá Syriscan gesáwon heora fæc.

Or, since there is much poetical expansion in this extract from the older poem, compare ll. 312^b-319^a, describing the return of the Israelites, and the spoiling of their enemies, with the following (ll. 378-81):

Israhela folc þá mid ænlicum sige
wendon him hámweard, and þá þereláfa
dældon betwux him on déorwurðum sceattum,
swá þæt hī wurdon swiðe gewelegode.

The portion of the homily which corresponds to the existing fragment of the epic is only 105 lines in length (ll. 280–384), and since it comprises more of the original narrative, as, for example, the episode regarding Achior (ll. 338–47, Ch. XIII 27, 29, 30) than is covered by our poem, it is manifestly but a bare outline, following, with almost literal fidelity, the words of the Apocryphal story. In a word, Ælfric's version is prose, in conception and language; while the earlier Judith, though it may not fully satisfy a taste formed upon the purest Greek models, displays at least an elevation characteristic of the noblest poetry.



TESTIMONIES.

I

THE Anglo-Saxon was the earliest vernacular Christian poetry, a dim prophecy of what that poetry might become in Dante and Milton. While all the Greek and Latin poetry labored with the difficulties of an uncongenial diction and form of verse; and at last was but a cold dull paraphrase of that which was already, in the Greek and in the Vulgate Bible, far nobler poetry, though without the technical form of verse; the Anglo-Saxon had some of the freedom and freshness of original poetry.

[MILMAN, *History of Latin Christianity*, Bk. IV ch. 4.]

II

The fragment which remains of the poem on Judith may be deemed another Anglo-Saxon poetical romance. The subject of this poem is taken from the Apocrypha, but the Anglo-Saxon poet has borrowed merely the outline of the story. All the circumstances, the descriptions, and the speeches, which he has inserted, are of his own invention. He has, therefore, done what all the romancers did. He has applied the manners and characters of his day to the time of Judith, and thus really made it an Anglo-Saxon romance. It is curious, from another circumstance. It is a romance written while the old Anglo-Saxon poetry was in fashion, but when it began to improve: for, while it displays the continuity of narration and minuteness of description of the more cultivated romance, it retains some metaphors, the periphrasis, and the inversions which our stately ancestors so much favoured. It has only laid aside their abrupt transitions and more violent metaphors.

[TURNER, *History of the Anglo-Saxons*, 3d ed. III 349.]

III

This fragment leads us to form a very high idea of the poetic powers of our forefathers. The entire poem, of which it probably formed but an inconsiderable part, must have been a truly noble production.

[THORPE, *Analecta Anglo-Saxonica*, p. x.]

IV

Of the poem of Judith, one of the finest specimens of Anglo-Saxon, we have only a fragment.

[WRIGHT, *Biographia Britannica Literaria, Anglo-Saxon Period*, p. 24.]

V

Formosissimi hujusce carminis maximam partem temporis injuria deperditam queri libet.

[ETTMÜLLER, *Scôpas and Bôceras*, p. xii.]

Hoc carmen, omnium hujus generis facile pulcherrimum.

[*Ibid.*, p. 140.]

VI

Das bruchstück Judith, denkmal einer dichterischen begabung, mit der sich Cynevulf kaum messen kann.

[RIEGER, *Alt- und Angelsächsisches Lesebuch*, p. xiv.]

VII

There is a noble fragment of a poem on Judith in the same Ms. which contains Beowulf.

[MORLEY, *English Writers*, I 327.]

VIII

Of the poem of *Judith* only the last three cantos are preserved; the first nine, with the exception of a few lines of the last, are entirely lost. The fragment opens with the description of a banquet, to which Holofernes invites his chiefs. Then follows the death of Holofernes at the hands of Judith, the attack on the Assyrian camp at daybreak, and slaughter of the Assyrians. Mutilated as it is, this poem is one of the finest in the whole range of Anglo-Saxon literature. The language is of the most polished and brilliant character; the metre harmonious, and varied with admirable skill. The action is dramatic and energetic, culminating impressively in the catastrophe of Holofernes' death; but there is none of that pathos which gives Beowulf so much of its power: the whole poem breathes only of triumph and warlike enthusiasm. In constructive skill and perfect command of his foreign subject, the

unknown author of *Judith* surpasses both Cædmon and Cynewulf, while he is certainly not inferior to either of them in command of language and metre.

[SWEET, in *Warton's History of English Poetry*, II 16.]

IX

Of this poem only the last three cantos have been preserved. Enough, however, is left to show that the complete work must have been one of the noblest in the whole range of Old English poetry. It clearly belongs to the culminating point of the Old Northumbrian literature, combining, as it does, the highest dramatic and constructive power with the utmost brilliance of language and metre.

[SWEET, *Anglo-Saxon Reader*, 4th ed. p. 157.]

X

Dieses stellt einen grossartigen Heldengesang dar, bilderreich und in der Form abgerundet, durchweg durchdrungen von dem Einen leitenden Gedanken: Judith als des Herrn Schildjungfrau. Selbst Thorpe kann nicht umhin, seine Bewunderung auszusprechen. Es erinnert lebhaft an die Gestalten der Heldenfrauen bei den alten Sachsen, in den eddischen Gesängen und im Nibelungenliede. Seiner ganzen Färbung nach verhält es sich zu der biblischen Erzählung, wie die Germanen sich verhalten zu dem Volke Israel. Aber seine alttestamentlich-religiöse Leidenschaftlichkeit weist uns zugleich in die Zukunft, gewissermaassen ein Vorbild der schottischen Puritaner. So reich und lebensvoll ist sein Inhalt. Es dürfte sich besser, als alle bisher besprochenen Dichtungen, dazu eignen, als Ganzes in neuere Sprachen übersetzt zu werden. Es dient, neben vielen andren Denkmälern, zu einem Zeugnisse dafür, dass auch die christlichen Skalden ganz besonders die Ehren des Kampfes und mannhafte Tugend liebten.

[HAMMERICH, *Älteste Christliche Epik*, pp. 69, 70.]

XI

But in the art of working out a plot, all the writers of religious epics, belonging to that period, are surpassed by the author of *Judith*. If indeed his subject-matter is extraordinarily happy, offering, as it does, a well-rounded plot of almost dramatic interest, still we are wont to consider a judicious choice of material an added merit in the talent that can shape it worthily. Only the close of the

poem, little more than a quarter of the whole, is preserved. This fragment, however, produces an impression more like that of the national epos, than is the case with any other religious poetry of that epoch. To a lucid, well-constructed narrative are joined epic profusion, vigour, and animation. In the highest degree effective is the portrayal of Judith's return to Bethulia, of the warlike advance of the Hebrews, of the surprise of the Assyrian camp, the terror of the Assyrian nobles, who dare not disturb their lord in his rest, and finally of the disbandment and flight of the heathen host. If the poet seems stirred by his theme, if he does not refrain from giving a moral judgment, and occasionally anticipates the story, yet he resembles in all this, not only most of the religious, but also the national epic singers of his time.

[TEN BRINK, *Early English Literature* (Kennedy's Trans.), pp. 46, 47.]

XII

Von diesem Gedichte ist nur das folgende Bruchstück erhalten, dessen grosse dichterische Vorzüge den Verlust des Anfangs um so beklagenswerter erscheinen lassen.

[KÖRNER, *Studium des Angelsächsischen*, p. 234.]

XIII

Dies ist ohne Zweifel das gelungenste der uns aus dieser Periode erhaltenen angelsächsischen Gedichte, welche alttestamentliche Stoffe behandeln. Der epische Stil wird hier weder durch ein Uebermass der Rhetorik, noch durch Ueberfülle malerischer Schilderung beeinträchtigt und verdunkelt, der klare Fluss der Erzählung schreitet ungehemmt, wenn auch episch verweilend, vorwärts; der Ausdruck, von Schwulst und Weitschweifigkeit frei, hat eine subjective religiöse Wärme durch die innige Theilnahme des Dichters an seinem Gegenstand: erscheinen doch auch hier die Juden als die Altvordern der Christen, Judith als eine christliche Heldin, welche selbst die Dreieinigkeit anruft. Um so eher rechtfertigt sich das angelsächsische Kostüm, das, wie ich angezeigt habe, auch hier nicht fehlt.

[EBERT, *Allgemeine Geschichte der Literatur des Mittelalters im Abendlande*, III 26.]

JUDITH

JUDITH.

* * *

in ðýs ginnan grunde ; héo ðár ðá gearwe funde
mundbyrd æt ðám mæran þéodne, þá héo áhte mæste pearfe
hyldo þæs héhstan Déman, þæt hé hie wið þæs héhstan brógan
gefridode, frymða Waldend ; hyre ðæs Fæder on roderum 5
torhtmód tide gefremede, þe héo áhte trumne geléafan
á to ðám Ælmihtigan. Gefrægen ic ðá Holofernus
winhátan wyrcean georne, and eallum wundrum þrymlic
girwan úp swæsendo : to ðám hét se gumena baldor
ealle ðá yldestan ðegnas : hie ðæt ofstum miclum 10
ræfndon rōndwiggende, cōmon to ðám rican þéodne
féran folces ræswan. Þæt wæs þý féorðan dōgor
þæs ðe Iúðith hyne gléaw on geðōnce,
ides ælfscinu, ærest gesóhte.

X.

Hie ðá to ðám symle sittan éodon, 15
wlance to wingedrince, ealle his wéagesðas,
bealde byrnwiggende. Þær wæron bollan stéape
boren æfter þencum gelōme, swylce éac bûnan and orcas

1^a No tirmetodes *Gr.*; Torhtes tirfruman no *K.* — 1^b | :: eode *Ms.* —
2^a gr :: d | *Ms.* — 2^b ðær *Thw. Th. Ett. Gr. R. K.* ðár *Sw.* — 5^b hire *Ett.*
and so always. — 6^a tide *Ett.* — 7^a þæm *Thw. Th. Gr. R.* ðam *Ett. Sw. K.*
— 7^b gefrægn *Ett.*; Holofernus *Ms. Thw. Th. Gr. K.* Olofernus *Ett. R.*
Sw. — 8^a win hatan *Ms. Thw. Th. Ett.* winhatan *Gr. R. Sw. K.* —
11^a wigende *Ett. always.* — 12^b dogore *Ms. Edd.* — 13^a hine *Ett. always.*
— 15^a symble *Sw.*

JUDITH.

She doubted *not* His gifts
In this spacious realm ; readily then she found
Favor from the famed Prince, when she felt the most need
Of grace from the greatest Judge, — that God the Creator
Might free her from fear. To her the Father in Heaven,
Glorious one, granted this boon, because of her great faith
Aye in the Highest. Holofernes (so heard I)
A wine-bidding wrought well, with wonders uncounted
Made ready a banquet ; to this the bold captain
Summoned all his chief servants ; with speed they obeyed,
The bearers of bucklers ; came to the brave lord
The fighting folk-leaders. That was the fourth day
Since that Judith, in judgment wise,
The elf-bright damsel, erst had sought him.

Then they to that supper went to sit,
The o'erweening to the wine-feast, all his comrades in woe,
Bold byrnie-warriors. There were bumpers deep
Borne oft to the benches, with bowls and beakers

fulle flētsittendum : hīe þæt fæge þēgon
 rôfe rōndwiggende, þeah ðæs se rīca ne wēnde, 20
 ēgesful eorla dryhten. Ða wearð Holofernus,
 goldwine gumena, on gytesálum ;
 hlóh and hlýdde, hlynede and dynede,
 þæt mihten fīra bearn feorran gehýran,
 hú se stíðmóda styrnde and gylede, 25
 módig and medugál manode geneahhe
 bēncsittende þæt hī gebærdon wel.
 Swá se inwidda ofer ealne dæg
 dryhtguman sine drēncte mid wine,
 swíðmód sinces brytta, óð þæt hīe on swíman lágon, 30
 oferdrēncte his duguðe ealle, swylce hīe wæron deaðe geslēgene,
 ágrotene góða gehwylces. Swá hét se gumena baldor
 fyllan flētsittendum, óð þæt fīra bearnum
 néalæhte niht séo þýstre. Hét ðá nīða geblōnden
 þá éadigan mægð ofstum fētigan 35
 tó his bēdrēste béagum gehlæste,
 hringum gehrodene. Hīe hraðe frēmedon
 anbyhtscealcas, swá him heora ealdor bebéad,
 byrnwigena brego : bearhtme stópon
 tó ðám gysterne, þær hīe Iúdithe 40
 fundon ferhðgléawe, and ðá frōmlīce
 lindwiggende lǣdan ongunnon
 þá torhtan mægð tó traefe þám héan,
 þær se rīca hyne rēste on symbel,
 nihtes inne, Nērgende láð 45
 Holofernus. Þær wæs eallgylden
 fléohnȝet fæger ymbe þæs folctogan
 bēd áhōngen, þæt se bealofulla

19^b þægon *Sw.* — 21^a drihten *Gr.* — 22^b gyste-salum *Th.* — 23^a hloh an
Gr. — 32^a agotene *Ms. Edd.*; agrotene? *K.* — 32^b : aldor *Ms.* (b expunged)
 aldor *Th. Ett. Gr. R.* baldor *Thw. Sw. K.* — 33^a fylgan *Ms. Edd.* fyllan?
K. — 34^a nea|æhte *Ms.* — 38^a anbiht- *Ett.* ambyht- *Sw.* — 40^a gist- *Ett.* —
 40^b iudithðe *Ms. Th.*² Iudithe *Thw. Th.*¹ Judiðe *Ett. R.* Judithe *Gr. Sw. K.*
 — 44^b symle *Leo.* — 46^b þa *Ett.* — 47^a fleohnett *K.*; and ymbe *Ms. Thw.*
Th. Leo Gr. R. and fæger *Ett.*; om. and *Sw. K.* — 48^a bedd *K.*

Full to the feasters, and fey they received it,
The spirited shield-warriors, though their sovereign weened it not,
Fierce ruler of heroes. Then Holofernes,
The gold-friend of men, was in glee o'er his cups ;
Laughed he and shouted, he bawled and he called,
That men far off the mirth might hear,
How the stout-hearted cheered and stormed,
How, rampant and raving, he roused with his urging
The bench-sitting barons to clamor blithely.
So the hateful one through the whole day
Deluged with wine all of the drinkers,
The strong-souled wealth-lord, till in stupor they lay,
So drenched all his dukes as if death had them slain
Glutted with good things. The prince gave order
To fill for the feasters until the day faded,
The darksome night neared them. Then the pernicious one
Bade the blest maid be brought in haste,
The ring-adorned, to his resting-place,
The bracelet-laden. Forthwith obeyed they,
The servitors, what their sovereign bade,
The mailed warriors' master ; marched they quickly
To the guest-hall, where Judith they found
Prudent in mind, and promptly then
The buckler-bearers began to bring
The virgin bright to the vaulted tent,
Where Holofernes, hateful to God,
Rich in power, always rested,
Nightly reposed. There was of pure gold
A finely-wrought fly-net round the folk-leader's
Royal bed hung, that the baleful one,

mihte wlitán þurh, wigena baldor,
 on æghwylcne þe ðær-inne cóm 50
 hæleða bearna, and on hyne nænig
 mōnna cynnes, nymðe se mōdiga hwæne
 niðe rôfra him þe néar hété
 rinca tó rúne gegangan. ✓ Hie ðá on rēste gebróhton
 snúde ðá snoteran idese; éodon ðá stercedferhðe 55
 hæleð heora hearran cýðan þæt wæs séo hálge méowle
 gebróht on his búrgetelde. Þá wearð se bréma on móde
 blíðe burga caldor, þóhte ðá beorhtan idese
 mid widdle and mid wōmme besmítan; ne wolde þæt wuldres
 Déma,
 geðafian, þrymmes Hyrde, ac hé him þæs ðinges gestýrde, 60
 Dryhten, dugeða Waldend. Gewát ðá se deófulcunda,
 gálferhð gumena ðréate
 bealofull his beðdes néosan, þær hé sceolde his blæd forléosan
 ædre binnan ánre nihte; hæfde ðá his ende gebidenne
 on eorðan unswæslícne, swylcne hé ær æfter worhte, 65
 pearlmód ðéoden gumena, þenden hé on ðysse worulde
 wunode under wolcna hrófe. Geféol ðá wine swá druncen
 se ríca on his rēste middan, swá he nyste ræda nánne
 on gewitlocan: wiggend stópon
 út of ðám inne ofstum miclum, 70
 weras winsade, þe ðone wærlogan,
 láðne léodhatan, læddon tó beðde
 nēhstan síðe. Þá wæs Nergendes

50^b ðær inne *Ms. Thw. Ett. Gr. R. K.* ðær-inne *Th. Sw.* — 52^b nimðe *Ell. K.*; hwane *Ett.* — 53^a niðe-rofra *Th.* niðerofra *Ett.* — 53^b het *Th. Ett.* hete *Ms. other Edd.* — 54^b gebrohtēn *Ms.* gebrohten *Thw. R.* — 55^a |..ude *Ms.* — 55^b ste....|ferhðe *Ms.* stercedferhþe *Thw. Th. Gr. K.* snelferhðe *Ett.* because of alliteration, swercendferhðe? *Gr.* swercendferhðe *R.* sweorcendferhðe *Sw.* — 55^b hæleð| *Th. Ett.* |hæleð *Gr. R. Sw. K.* — 56^b halige *Ms.* *Edd.* — 60^a gefafigan *Gr.* gefafigan *Ett.* and always -jan in verbs of this class; hirde *Ett.* — 61^a drihten *Thw.* — 61^b deofolcunde *Ett.* — 62^a galferhð [cynning] *Gr. K.* — 62^b þreate garberendra *Ett.* — 63^a bealoful his bedes *Gr.* — 63^b forleosa. | *Ms.* — 66^b þisse *Ett. K.* — 67^b winessa *Thw.* — 71^a wares *Th. 2.* — 72^a leod-hátan? *Gr.* — 72^b lædon *R.*

Leader of legions, through it might look
On every one that entered therein,
The children of heroes, but none on him
Of human kind, unless the haught one
Perchance invited some valiant soldier
To come to council. To the couch they brought
With speed the seeress ; then went the stout-souled
Their prince to apprise that the holy maid
Was brought to his bower-tent. Then was the burg-lord,
The brave in heart, blithe ; the bright virgin meant he
With foulness and filth to pollute ; the Dispenser of fame would
not,

Guardian of splendor, suffer that, but stayed him from it,
Wise Wielder of hosts: The wicked one passed thence,
The wanton caitiff, begirt with warriors,
The baleful his bed to seek, where life he should lose
In a single night ; shocking the end
He awaited on earth, though this he had wrought out,
The dread king of men, while here he yet dwelt
In this world under welkin. So wine-drunken fell
The regal to rest, that no rede now remained
In the cell of his sense : the soldiers paced forth
Out of the hall with mickle haste,
The wine-sated warriors, who the word-breaker,
The terrible tyrant, to bed had attended
For the last time. Then the Lord's servant,

þéowen þrymful þearle gemyndig
 hú héo þone atolan éaðost mihte 75
 ealdre benæman ær se unsýfra,
 womfull onwóce. Genam ðá wundenlocc,
 Scyppendes mægð, scearpne méce,
 scúrum heardne, and of scéaðe ábræd
 swiðran folme; ongan ðá swegles Weard 80
 be naman nemnan, Nergend ealra
 woruldbúendra, and þæt word ácwæð:
 'Ic ðe frymða God, and frófre Gæst,
 Bearn Alwaldan biððan wylle
 miltse þínre mé þearfendre, 85
 ðrýnesse ðrym. þearle ys mé nú ða
 heorte onhæted and hīge géomor,
 swýðe mid sorgum gedréfed; forgif mé, swegles Ealdor,
 sigor and sōðne geléafan, þæt ic mid þys sweorde móte
 gehéawan þysne morðres bryttar; geunne mé mínra gesynta, 90
 þearlmód þéoden gumena: náhte ic þínre næfre
 miltse þon mاران þearfe: gewrec nú, mihtig Dryhten,
 torhtmód tíres brytta, þæt mé ys þus torne on móde,
 háte on hreðre mínum.' Hí ðá se héhsta Déma
 ædre mid ēlne onbryrde; swá hé déð ánra gehwylcne 95
 hér-búendra þe hyne him tó helpe séceð
 mid ræde and mid rihte geléafan. þá wearð hyre rúme on móde,
 háligre hyht geniwod; genam ðá þone hæðnan mannan
 fæste be feaxe sínum, téah hyne folmum wið hyre weard
 bysmerlice, and þone bealofullan 100
 listum áléde, láðne mannan,

74^a ðrymfull *Thw.*—75^b myhte *Gr.*—76^a benæman *Ett.*—77^a womful *Gr.*
 —78^a scyppendes *Ett.*—83^b gást *Ett.*—84^b wylle *Ms. Sw. wille other Edd.*
 —85^b þearf|fendre *Ms.*—86^a þrinesse *Ett.*—86^b is *Ett. and always*; nuða *Th.*
 —87^a heorte ys *Ms. Thw. Gr.* heorte (heorte ys note) *Th. Ett. R. Sw.* heorte
K.—87^b hyge *Ett. and always*; swýðe| *Th.* swiðe| *Ett.* |swýðe *Gr. R. Sw.*
K.—90^a morðres *Th.*¹—90^b me *above line in Ms.*—91^b naht-*Ms.*—92^b driht-
 en *Thw.*—96^a *Th. ends half-line with hyne, Ett. + with buendra.*—98^b hæðne-
 nan *Ms. Edd.*—99^b wið| *Th.* folmum| *Ett.* weard| *Gr. R. Sw. K.*—101^a
 alegde *Ett.*

The matchless maiden, was wholly mindful
How most lightly to rob of life
That wicked one before he awoke,
The carnal caitiff. The curly-lock'd
Seized a sword of might, the Master's maiden,
Sharp from scouring, and drew from the sheath
With her right hand. The Ruler of Heaven -
By name she besought, the Saviour of all
Who dwell in the world, and spake these words :
'O God of beginnings, and Giver of comfort,
The Almighty's Son, I seek for thy mercy ;
Be now benignant to me in need,
O Power of the Trinity. Terribly now--
My heart is heated, and heavy my soul,
Sore troubled with sorrows ; vouchsafe, Lord of Heaven,
True faith and full triumph, that I may o'erthrow
With this steel the destroyer ; bestow on me weal,
O masterful Monarch, for ne'er of thy mercy
My need was more vast : revenge, mighty Lord,
Splendid glory-dispenser, the rage of my spirit,
In my bosom the burning.' The highest and best Judge
Straight dowered her with daring, as each one he doth
Of those dwelling here who seek for his help
With reason and right faith. Her spirit dilated,
To the holy new hope came ; she seized then the heathen
Hard by the hair ; with her hands she there haled him
Disdainfully toward her, the treacherous man,
And laid him along, the bulk unlovely,

swá héo ðæs unlædan éaðost mihte,
 wel gewealdan. Slóh ðá wundenlocc
 þone féondsceaðan fágum méce
 hēteþncolne, þæt héo healfne forcearf 105
 þone swéoran him, þæt hé on swiman læg,
 druncen and dolhwund. Næs ðá déad þá gýt,
 ealles orsáwle: slóh ðá eornoste
 ides ellenróf óþre síðe
 þone hæðnan hund, þæt him þæt héafod wand 110
 forð on ðá flóre; læg se fúla léap
 gésne beæftan, gæst ellor hwearf
 under neowelne næs and ðær genyðerad wæs,
 súsle gesæled syððan æfre,
 wýrmum bewunden, wítum gebunden, 115
 hearde gehæfted in hellebryne
 æfter hinsíðe. Ne ðearf hé hopian nó,
 þýstrum forðylmed þæt hé ðonnan móte
 of ðám wýrmssele, ac ðær wunian sceal
 áwa tó aldre bútan ende forð 120
 in ðám heolstran hám hyhtwynna léas.

XI.

Hæfde ðá gefohten foremærne blæd
 Iúðith æt gúðe swá hyre God úðe,
 swegles Ealdor, þe hyre sigores onléah.
 Þá séo snotere mægð snúde gebróhte 125
 þæs hērewæðan héafod swá blódig
 on ðám fætelse, þe hyre foregenga,
 bláchléor ides, hyra bégea nest

105^a hete þoncolne *Thw. Th. Ett.* — 107^b git *Ett. and always.* —
 108^b eornost *Thw.* — 109^b .. re *Ms.* 110^a hæðenan *Ms. Edd.* — 112^a be æftan
Ms. Thw. Th.¹ Ett. Gr. K. beæftan *Th.² R. Sw.* — 113^a neowelne næs *Ms.*
Thw. Gr. Sw. K. neowelnes *Ett.* newelnæs *Th.¹* neowelnæs *Th.² R.* — 113^b
 geniðerad *Ett.* — 116^b helle bryne *Ms. Thw. Th. K.* — 124^b onláh *Ett.* —
 125^b snuðe *Ett.* — 127^b fore genge *Leo Gr. R.* — 128^b hira *Ett. and always.*

As she most meetly the wretch could manage,
The woful one wield. Then did the wavy-haired
Smite the foeman with flashing sword,
The hostile-minded, so that his head
Was half-way sundered, and he lay swooning,
Dire-wounded and drunken. Not yet was he dead,
Bereft of his soul ; again she smote,
The valiant virgin, with nerve and vigor,
The heathen hound, so that his head rolled
Forth on the floor ; the body so foul
Lay lifeless behind, but the soul sped away,
Sank beneath the abyss, and there was abased,
Ever thereafter pinioned with pangs,
Bewound by serpents and bound by torments,
Fastened firm in the flaming of hell,
Since hence he removed. Nor may he hope ever
That he shall evade from that vault of vipers,
But, drowned in darkness, there shall dwell,
Ever for ages without end,
In that black abode, bereft of bliss.

By fight there gained she glory renowned,
By stoutness in strife, as God vouchsafed her,
Guardian of Heaven, granting her speed.
Then the prudent damsel promptly carried
The bold war-chieftain's head so bloody,
Shut in that scrip in which her servant,
The fair-cheeked woman proficient in virtue,

ðeawum geðungen þyder on lædde,
 and hit ðá swá heolfrig hyre on hond ágeaf, 130
 higeðoncolre hám tó bereþne,
 Iúðith gingran sinre. Éodon ðá gegnum þanonne
 þá idesa bá ellenriste,
 óð þæt hie becómon collenferhðe,
 éadhréðige mægð út of ðám herige, 135
 þæt hie sweotollice geséon mihten
 þære wlitigan byrig weallas blican,
 Bethuliam. Hie ðá béahhrodene
 féðeláste forð onettan,
 óð hie glædmóde gegán hæfdon 140
 tó ðám wealgate. Wiggend sæton,
 weras wæccende wearde héoldon
 in ðám fæstenne, swá ðám folce ær
 géomormódum Iúðith bebéad,
 searoðoncol mægð, þá heo on sið gewát, 145
 ides ellenróf. Wæs ðá eft cumen
 léof tó léodum, and ðá lungre hét
 gléawhydig wif gumena sumne
 hyre tógeanes gán of ðære ginnan byrig,
 and hi ofostlice in forlætan 150
 þurh ðæs wealles geat, and þæt word ácwæð
 tó ðám sigefolce: 'Ic éow sęcgan mæg
 þoncwyrðe þing, þæt gé ne þyrfen leng
 murnan on móde: éow ys Metod bliðe,
 cyninga wuldor; þæt gecýðed wearð 155
 geond woruld wíde, þæt éow ys wuldorbláed

129^b on lædde *Sw. K.* onlædde *other Edd.* — 130^a a *Ms.* — 130^b hand *Thw.*; agea- *Ms.* — 131^a|ðoncolre *Ms.* hige þon colre *Thw.* hige ðoncolre *Th.* hygeþoncolre *Ett.* higeponcolre *K.* higeþoncolre *Gr. +.* — 131^b beranne *Ett.* — 132^a gingr- *Ms.* gyngnan *Ett.* — 132^b þanone *Ett. Sw.* — 134^a hie hie *Ms. Thw.* — 139^b onettan *Ett. Gr. K.* — 141^a weall- *Thw.* weal above line in *Ms.* — 142^b l of heoldon *corr. from r Ms.* heo ildon *Thw.* heoldon *Th. +.* — 144^b Iudithe *Ms. Thw. Th.* — 149 Thus in *R. Sw.* of ðære ginnan byrig hyre togeanes gan *Ms. other Edd.* to geanes faran? *Z.* — 150^b forlęton *Ms.* forlætan *Thw.* forlæton *K.* forlætan *other Edd.* — 154^b met-d blið *Ms.*

Thither had brought the bread of them both.
To her maid she gave it, the gory head,
To the hand of the helpful to bear it home,
To her junior, Judith. Then went they joyful,
Brave women both, and bold of spirit,
Till the proud-souled and prosperous maids
Trode forth in triumph out from the troops,
And saw unveiled before their vision
The gleaming walls of the glorious city,
Bethulia. Then the bracelet-decked ones
Hasted forthright upon the footway,
Until the glad-minded at length had gone
Unto the wall-gate. There sat the warriors,
The heroes watching, holding their ward
Within the fortress, as erst to the folk,
The rueful-souled, Judith rightly bade,
The wily maid, when she went her way,
The daring damsel. She, dear to her people,
Had now returned, the tireless of thought,
And straightway commanded one of the men
To come from the mighty burg and meet her,
Then in great haste to hurry them in
Through the gate of the wall. These words then spake
To the triumphing people: 'Now can I tell you
A mindworthy thing, that mournful of mood
Ye no longer may be: the Lord is blithe toward you,
The Splendor of kings; it is now spread abroad,
Far and wide through the world, that victory wondrous

torhtlic tóweard and tīr gifeðe
 þara læðða þe ge lange drugin.
 Þá wurdon bliðe burhsittende,
 syððan hī gehýrdon hú seo hálge spræc
 ofer héanne weall. Here wæs on lustum,
 wið þæs fæstengeates folc ónette,
 weras wif sƿomod, wornum and héapum,
 ðréatum and ðrymmum þrungon and urnon
 ongéan ðá þéodnes mægð þúsendmælum,
 ealde ge géonge : æghwylcum wearð
 mæn on ðære medobyrig mód áréted,
 syððan hīe ongéaton þæt wæs Iúðith cumen
 eft tó éðle, and ðá ofostlice
 hīe mid éaðmédum in forléton.
 Þá seo gléawe hét golde gefrætewod
 hyre ðīnenne þancolmóde
 þæs herewæððan héafod onwriðan,
 and hyt tó behðe blódig ætywān
 þām burhléodum, hú hyre æt beaduwe gespéow.
 Spræc ðá seo æðele tó eallum þām folce :
 ‘ Hér gé magon sweotole, sigerófe hæleð,
 léoda ræswan, on ðæs láðestan
 hæðnes heaðorinces héafod starian,
 Holofernus unlyfigendes,
 þe ús mƿonna mæst morðra gefrēmede,
 sárra sorga, and þæt swýðor gýt
 ýcan wolde ; ac him ne úðe God
 lengran lifes, þæt hé mid læððum ús

157^b tyr *Ett. and always*. — 158^a læða *Ett.* [on last] þara læðða? *Gr.*
 ðara læðða [to bote]? *R.* þara læðða [to leane] *Z.* — 160^a siððan *Ett. and*
always. — 160^b halige *Ms. Edd.* — 161^a heahne weal *Gr.* — 163^a weras Ƴ *Thw.*
 — 165^a þeoðnes *Ms.* — 171^b gefrætewod *Ett.* — 172^b þancolmode *Gr.* —
 173^a þæa *Th.* — 174^a hit *Ett. and always*. — 175^a burg- *Sw.* — 176^b .. llu
 þa *Ms.* — 177^b .. gerofe *Ms.* — 179^a hæðenes *Ms. Edd.* — 179^b stariað *Ms.*
 starian *Edd.* — 180^b unlyfigendes *Ett. and always*. — 182 and þæt swýðor
Ms. Sw. K. and sƿor *Thw.* and swýðor *Th. Gr. R.* and swiðor *Ett.* —
 184^b læððum | *Th.* læðum us | *Ett.* læððum us | *Gr. +.*

✓ And radiant awaits you ; renown shall be wrought
For dole and distress which long ye endured.
Then were blithe the dwellers in burg
When they had heard how the holy one spake
Over the high wall. The host was joyful ;
To the fortress-gate hastened the folk
Men and women in multitudes many,
In throngs and bands, thousands in number.
They swarmed and surged towards the servant of God,
Elders and youths : of every man
In the mead-city the mind was cheered,
As soon as they heard that to her home
Judith was come ; full quickly then
In lowly wise they let her in.
Then the adroit one, adorned with gold,
Called to her servant, clever in mind,
The head to unhide of the leader of hosts,
Blood-stained as it was, and bear as a sign
How in battle she fared, to the dwellers in burg.
Then the noble one spake to the people unnumbered :
' Here can ye clearly, conquering heroes,
Leaders of legions, gaze on the loathsome
Head of the heathen Holofernus,
Lacking life, and alarming no longer.
He, most of all men, wrought us murders and crimes,
Harrowing hardships, and higher had heaped them,
These galling griefs, but God vouchsafed him
No longer life, that he might vex us

eġlan móste : ic him ealdor oðþrōng	185
purh Godes fultum. Nú ic gumena gehwæne	
pyssa burgléoda biddan wylle,	
randwiggendra, þæt gé recene éow	
fýsan tó gefeohte ; syððan frymða God,	
/ árfaest Cyning, éastan sende	190
léohtne léoman, berað linde forð,	
bord for bréostum and byrnhoamas,	
scire helmas in sceaðena gemōng,	
fyllan folctogan fāgum sweordum,	
fæge frumgáras. Fýnd syndon éowere	195
gedémed tó deaðe and gé dōm ágon,	
tír æt tohtan, swá éow getácnod hafað	
mihrtig Dryhten purh mine hand.'	
þá wearð snelra werod snúde gegearewod,	
cēpra tó campe ; stópon cynerófe	200
seġgas and gesiðas, bæron [sige]þufas,	
fóron tó gefeohte forð on gerihte,	
hæleð under helmum of ðære hālgan byrig	
on ðæt dægred sylf ; dynedan scildas,	
hlúde hlummon. þæs se hlanca gefeah	205
wulf in walde, and se wanna hrefn,	
wælgífre fugel : wistan bēgen	
þæt him ðá þéodguman þóhton tilian	
fylle on fægum ; ac him fléah on lást	
earn ætes georn, úrigfeðera,	210
salowigpáda sang hildeléoð,	
hýrnednebbā. Stópon heaðorincas,	
beornas tó beadowe bordum beðeahte,	

186^b gehwone *Ett.* — 187^a þissa *Ett. and always*; burh- *Thw. Gr.* — 187^b wille *Ett.* — 188^b récen *Ett.* — 190^a ærfæst *Th. Ett. Gr. R. K.* arfaest *Thw. Sw.* — 194^a fyllán (*opt. 1st pl.*) *Ett.* fyllað? *Ett.* — 198^b and *Ms.* — 199^a snellra *Thw.* — 199^b g. gearewod *Ms.* — 201^b þufas *Ms. Thw. Th.* sigelþufas *Ett.* [sige]þufas *Gr. Sw. K.* * þufas *R.* — 203^b haligran *Th. 1.2 Ett.* haligan *Ms. other Edd.* — 205^b hluin mon *Thw.* — 206^b hræfn *Ett.* — 207^b westan *Ms. Thw. Th. Gr. R. K.* weston *Ett.* wiston *Sw.* — 209^b eac? *Gr.* eac *R.*; last *Ms. Thw. Sw. K.* laste *Th. Ett. Gr. R.*

With thrilling throes : I thrust him to death
Through the succor of God. Now will I beseech
Each buckler-bearer, each burgess among you,
To busk and bown him without delay,
Go forth to the fight ; when the Maker of first things,
The King transcendent, hath sent from the East
The lustrous light, bring your linden-shields,
Breast-shielding bucklers and byrnie-coats,
Helmets aflame to the phalanx of foemen,
There to fell the folk-leaders with flashing swords,
The death-fated captains. 'Doomed are your haters,
Destined to die, while to you will redound
The boast of battle, as he has boded,
The Master of might, by this my hand.'
Then the host of the swift ones was speedily harnessed,
The dauntless to conflict ; the daring ones stepped forth,
Brave soldiers and comrades, bore banners emblazoned,
Fared to the fight forth by the straight road,
Heroes with helms from that holy city,
At the day-dawning ; shields loudly dinned,
Rang and resounded. Then reveled the lank one,
The wolf in the wood, with the wan bird, the raven,
Greedy of prey : well they both guessed
That to them the fighters meant to furnish
A feast on the fated ; then flew the eagle
Hunger-driven, with hornèd beak,
Dewy-pinioned and dusk of apparel,
Sang the war-slogan. The soldiers marched forward,
The barons to battle, warded with bucklers,

hwealfum lindum, þá ðe hwile ær
 215 ƿlðeodigra edwīt poledon,
 hæðenra hosp; him þæt hearde wearð
 æt ðām æscplegan eallum forgolden
 Assyrium, syððan Ebréas
 under gúðfanum gegán hæfdon
 220 tó ðām fyrdwicum. Hie ðá frōmlīce
 létō forð fléogan flāna scúras,
 hildenædran of hornbogan,
 strælas stēdehearde; styrmðon hlúde
 grame gúðfreccan, gáras sēndon
 in heardra gemang. Hæleð wæron yre,
 225 landbúende láðum cynne,
 stópon styrmnóde, stercedferhðe
 wrēhton unsófte ealdgeníðlan
 medowérige; mundum brugdon
 scealcas of scéaðum scirmæled swyrd
 230 ƿcgum gecoste, slógon eornoste
 Assiria óretmæccas,
 níðhycgende, nánne ne sparedon
 þæs hērefolces héanne ne ricne
 cwicera manna þe hie ofercuman mihton.
 235

XII.

Swá ðá magoþegnas on ðá morgentíð
 éhton ƿlðeoda ealle þrage,
 óð þæt ongéaton ðá ðe grame wæron,
 ðæs hērefolces héafodweardas,
 þæt him swyrdgeswing swíðlic éowdon
 240 weras Ebréisce. Hie wordum þæt
 þám yldestan ealdorþegnum

218^a Assyrium *Thw.* — 222^a ---nædran *Ms.* hilde nædran *Thw. Th. Gr.*
 hildenædran *Ett. R. Sw. K.* — 223^a st...arde *Ms.* — 223^b styrmðon *Th.¹*
 — 225^b -re *Ms.* — 228^a weahton *Leo* ehton? *Gr.* — 229^a medo werig *Thw.* —
 234^b rice *Ms. Thw. Th. Ett.* ricne *Gr. +.* — 238^b gramra *R.* — 239^b heofod-
Thw. — 240^b eawdon *Ett.* — 241 ebrisce *Ms. Th.* ebreisce *other Edd.*

Linden-shields curved, who a little before
Had suffered the scoff and the scorn of the stranger,
The hiss of the heathen ; hard was the guerdon
Paid the Assyrians with play of the ash-spears,
After the host of the Hebrew people,
Gonfalon-guided, onward had gone
Against the camp. Then they with courage
Sharply let fly the showers of shafts,
Battle-adders from bows of horn,
Stoutest of arrows ; loudly they stormed,
The warriors wrathful, winging their spears
At the horde of the hardy ; the heroes were ireful,
The dwellers in land, 'gainst the direful race ;
Marched the stern-souled ones, the stout of heart
Fiercely o'erwhelmed their long-standing foemen,
Drowsy with mead ; then drew they with hand
Forth from their sheaths their finely-decked swords,
Trusty of edge ; tirelessly slew they
The Assyrian chosen, champions all,
Nerved with malice ; none did they spare
Among the myrmidons, mean nor mighty,
Of living men whom they might master.

So the retainers at morning-tide
Harassed the strangers through the whole season,
Till at length they felt, the furious foemen,
The chiefest champions of the army,
That sturdy were the sword-strokes dealt them
By Hebrew heroes. They hurried off
The princeliest vassals to apprise,

cýðan éodon, wręhton cumbolwigan
 and him forhtlice færspeþ bodedon,
 medowérigum morgencollan, 245
 atolne eþcþlegan. Þá ic ædre gefręgn
 slegefeæge hæleð slæpe tóbrędan
 and wið þæs bealofullan búrgeteldes
 weras [wérig]ferhðe hwearfum þringan
 Holofernus; hogedon áninga 250
 hyra hláforde hilde bodian,
 ær ðon ðe him se egesa on ufan sæte,
 mægen Ebréa. Mynton ealle
 þæt se beorna bręgo and séo beorhte mægð
 in ðám wlitegan træfe wæron ætsqmne, 255
 Iúðith séo æðele and se gálmoda,
 egesfull and áfor; næs ðeah eorla nán,
 þe ðone wiggend áwęccan dorste
 oððe gecunnian hú ðone cumbolwigan
 wið ðá hálgan mægð hæfde geworden, 260
 Metodes méowlan. Mægen néalæhte,
 folc Ebréa, fuhton þearle
 heardum heoruwápnnum, hæste guldon
 hyra fyrngeflitu fágum swyrdum
 ealde æfðoncan; Assyria wearð 265
 on ðám dægeweorce dóm geswiðrod,
 bælc forbíged. Beornas stódon
 ymbe hyra þeodnes træf þearle gebylde,
 sweorcendferhðe. Hí ðá sqmod ealle
 ongunnon cohhetan, cirman hlúde, 270

243^b weahton *Leo* wehton *Gr.* wręhton? rehton? *Ett.* — 247^b tobredon
Ms. Thw. Th. K. tobredan *Ett. Gr. R. Sw.* — 249^a ferhðe *Ms. Thw. Th.*
 wideferhðe *Ett.* werig- *Gr.* hreowig-? *R.* [hreowig-] *Sw.* [werig-] *K.* —
 249^b wornum *Ett.*; bringan *Thw.* — 250^a ho..|fernus *Ms. Olofernes Ett.* —
 250^b hogodon *Ett.* — 251^b hylde *Ms. Thw. Th. Ett.* hilde *Leo* +. — 263^b
 hæfte *Ms. Thw. Th. Ett. Gr. R. K.* hæste? *Gr.* hæste *Sw.* — 265^a ealde
 æfðoncan *Ms. Thw. Gr. Sw. K.* ealle afðoncan *Ett. Th.* ealde afðoncan *R.* —
 265^b Assyria *Gr.* — 266^a dæge weorce *Ms. Thw. Gr.* — 267^a forbyged
Ett. — 270^a cohhetan *Ms. Edd.*

Inform with words ; they woke the chieftains,
And timidly told them the tidings of fear,
To the wearied by mead the woes of the morning,
The direful sword-play. Straightway I learned
That the slaughter-doomèd roused them from sleep,
The men with heart-throes hastened in throngs
To the pavilion of him the revengeful,
Holofernes ; they hoped forthwith
The battle to bode to the baleful prince,
Ere upon him fell the force of the Hebrews,
The dread of their down-rush. For so they all deemed,
That the lord of men and the lovely maid
In the gorgeous tent together were,
Judith the worthy and he, the wanton,
Frightful and fierce ; found was no man
Who dared the warrior to awake,
Or seek to know how they had sped,
The martial of mood and the holy virgin,
The maid of God. In their might they drew nigh,
The Hebrew folk, and fiercely they fought
With hard-tempered weapons ; they hotly repaid
Their former feuds with hostile falchions,
Their grudges deep-grounded ; Assyria's glory
Was weakened and wasted by that day's work,
Its haughtiness humbled. The heroes stood
Round their ruler's tent mightily roused,
Woful in mind. Then one and all,
By God forsaken, began to storm,

and gristbítian Gode orfeorme,
mid tóðon torn þoligende; þá wæs hyra tíres æt ende,
éades and ellendæda. Hogedon þá eorlas
áwæccan hira winedryhten: him wiht ne spéow.
þá wearð sið and late sum to ðám árod 275
þára beadorinca, þæt hé in þæt búrgeteld
niðheard néðde, swá hyne nýd fordráf:
funde ðá on þedde blácné licgan
his goldgifan gæstes gésne,
lífes belidenne. Hé þá lungre geféoll 280
fréorig to foldan, ongan his feax teran
hréoh on móde and his hrægl sōmod,
and þæt word ácwæð to ðám wiggendum,
þe ðær unróte úte wæron:
‘Hér ys geswutelod úre sylfra forwyrd, 285
tóward getácnod, þæt þære tide ys
[nú] mid niðum néah geðrungen,
þe wé [lífe] sculon losian sōmod,
æt sæcce forweorðan: hér lið sweorde gehéawen,
behéáfod healdend úre.’ Hí ðá hréowigmóde 290
wurpon hyra wæpen of dūne, gewitan him wérigerhðe
on fléam sceacan. Him mōn feaht on lást,
mægenéacen folc, oð se mæsta dæl
þæs heriges læg hilde gesæged
on ðám sigewonge, sweordum gehéawen, 295
wulfum to willan, and éac wælgífrum

271^b góde *Et. Th.*² gode *Th.*¹ +. — 273^a .. des *Ms.* — 273^b hogedon þa eorlas *Ms. Thw. Th. Et. Gr. K.* þa eorlas hogedon *R. Sw.* — 274^a awecc·| *Ms.*; |·ra *Ms.* hyra *Thw.* hira *Et. hire Th. hira Gr. +.* wina- *Ms.* wine-*Edd.* — 275^a |·ið *Ms.* — 275^b aræd? anræd? *Et.* — 278^b licg·| *Ms.* — 279^b gæsenne *Et.* gæstes gesne his goldgifan? *Gr.* — 281^a foldan *Ms.* (*Siev.*) feoldan *Ms.* (*Th. Sw.*) feoldan *Th. Et.* foldan *Thw. +.* — 285^a gswutelod *Ms.* gewutelod *Gr.* — 286^b tide þa git|is *Et.*; is *Thw.* — 287^a [nu] mid niðum *Gr. K.* mid niða bearnum *R.* [nu] mid niðum *Sw.* mid niðum *Ms. Thw.* mid niðum *Et.* — 288^a þe·| *Ms.*; |sculon *Ms.* sculon *Thw. Sw.* lífe sculon *Et. R.* [lífe] sculon *Gr. K.* — 291^a ofdune *Th.* — 293^a -ēcen *Ms.*

Loudly to noise, and eke to gnash,
With their teeth enduring wrath ; here ended their triumph,
Their prosperous prowess. The heroes proposed
Their ruler to rouse ; success was not wrought them.
At length one ventured, though late his valor,
A battle-man, to enter the bower-tent,
Nerved for the peril, since prompted by need ;
There found he his gold-lord lorn of his ghost,
Stretched on his pallet, pallid of hue,
Relinquished by life. Then fell he belive
Agrised to the ground, ungoverned of mood,
Gan tearing at once his hair and attire,
And spake this word unto the warriors,
Who, sombre of spirit, were waiting outside :
'Here is predicted our own perdition,
Tokens are toward that near is the time
Full of afflictions, and now pressing forward,
When we shall lose our lives together,
Sink in the strife : hewn with the sword here
Lies headless your chief.' Cheerless they then
Hurled down their weapons, and, weary at heart,
Hurried to flight. Behind them were fighting
The mighty people, until the most part
Of the pagan legion lay low in the battle
On the conquest-plain, carved by the sword,
At the will of the wolves, and none the less welcome

fuglum tó frófre. Flugon ðá ðe lyfðon
 láðra lindwiggendra. Him on láste fór
 swéot Ebréa sigor geweorðod,
 dóme gedýrsod; him féng Dryhten God 300
 fægre on fultum, Fréa ælmihtig.
 Hí ðá frōmlíce fágum swyrdum
 hæleð higerófe herpað worhton
 þurh láðra gemōng, linde héowon,
 scildburh scaeron: scéotend wæron 305
 gūðe gegremede, guman Ebréisce,
 þegnas on ðá tid þearle gelyste
 gárgewinnes. Þær on gréot geféoll
 se hýhsta dæl · héafodgerimes
 Assiria ealdorduguðe, 310
 láðan cynnes: lýthwōn becóm
 cwicera tó cýððe. Cirdon cynerófe,
 wiggend on wiðertrod, wælsceł oninnan,
 réocende hræw; rúm wæs tó.nimahne
 lōndbúendum on ðám láðestan, 315
 hyra ealdféondum unlyfigendum
 heolfrig hereréaf, hyrsta scýne,
 bord and brád swyrd, brúne helmas,
 dýre mādmas. Hæfdon dōmlíce
 on ðám folcstede fynd oferwunnen 320
 ēðelweardas, ealdhettende
 swyrdum áswēfede: hie on swaðe rēston,
 pá ðe him tó life láðost wæron
 cwicera cynna. Ðá seo cnéoris eall,

297^b lyfdo | *Ms.* lifdon *Ett.* — 298^a lindeg- | *Ms.* lindwig(g)endra *Ett.*
Gr. lind *Thw. Th.* Leo *Sw. K.* lind * *R.* — 299^b sigore above line in *Ms.* sigore
Edd. — 300^a dom- | *Ms.* — 301^a fultu | *Ms.* — 301^b almihtig *Ett.* — 303^b herpað
Ms. Thw. Th. Sw. herepað *Ett. Gr. R. K.* — 305^a scaer- | *Ms.* — 305^b wæran
Th. Gr. R. K. wæron *Ms. Thw. Ett. Sw.* — 310^a Assiria *Ms. Thw. Sw.*
Assyria Th. Ett. Gr. R. K. — 312^b tirdon (= tirigdon)? *Ett.* — 313^b onin-
nan Sw. on innan *other Edd.* — 314^a ræwe? *Ett.*; recende (recende
Sprachschatz) *Gr.* — 316^b unlyfigendum *Ett.* — 317^b bord | *Th. Ett.* —
 319^a mādmas *Ett. Gr. K.* — 320^b fyrd *Thw.* — 324^a | ·wicera *Ms.* — 324^b eal *Gr.*

To ravening ravens. Away fled the remnant
Of hostile shield-soldiers. Behind them pursued,
The troops of the Hebrews, enhanced by their triumph,
And graced with new glory ; their God gave them help,
Became their ally, the Lord Almighty.
Gallantly then with gleaming blades
The high-souled heroes hewed out a war-path
Through forces of foemen, shore down the phalanx,
Shivered the shields ; the shooters were
Embittered by battle, the Hebrew barons ;
The thanes at that time were mightily thirsting
For death-play with darts. There fell in the dust
The principal part of all their poll,
The high in rank of the hostile race,
Assyrian soldiers : to their own soil
Came back few survivors. The valiant ones wheeled,
The conquerors returned through the midst of the carnage,
Through blood-reeking bodies ; away they could bear,
The dwellers in land from those unliving,
Their old-time foes, baleful and odious,
Bloody booty and trappings brilliant,
Bucklers and broadswords and brown-hued helmets,
Treasures of price. Powerfully had they
On that folkstead their foes overcome,
The home-defenders their haters of old
Had slain with the sword : in their footsteps they stayed,
Those who in life were to them most malign
Of living races. The whole array,

mægða mærost, ánes mónðes fyrst, 325
 wlanc wundenlocc wágon and læddon
 tó ðære beorhtan byrig Bethuliam
 helmas and hupseax, hære byrnan,
 gúðsceorp gumena golde gefrætewod,
 mærra mádma þonne mon ænig 330
 ásecgan mæge searoponcelra ;
 eal þæt ða ðeodguman þrymme geéodon,
 céne under cumblum on cōnpwige
 purh Iúdithe gléawe lare
 mægð módigre. Hí tó méde hyre 335
 of ðám síðfate sylfre bróhton
 eorlas æscrófe Holofernes
 sweord and swátigne helm, swylce éac síde byrnan,
 gerénode réadum golde, and eal þæt se rinca baldor
 swiðmód sinces áhte oððe sundoryrfes, 340
 béaga and beorhtra máðma, hí þæt þære beorhtan idese
 ágéafon gearoponcolre. Ealles ðæs Júdithe sægde
 wuldor weroda Dryhtne, þe hyre weorðmynde geaf,
 mærdæ on moldan rice, swylce éac méde on heofonum,
 sigorléan in swegles wuldre þæs ðe héo áhte sóðne geléafan 345
 [á] tó ðám Ælmihtigan ; húru æt þám ende ne twéode
 þæs léanes þe héo lange gyrnde. Þæs sý ðám léofan Dryhtne
 wuldor tó wídan aldre, þe gescéop wind and lyfte,
 roderas and rúme grundas, swylce éac réðe stréamas
 and swegles dréamas purh his sylfes miltse. 350

325^a | .ærost *Ms.* — 326^a wlance *Et. Gr.*; wundenloce *Thw. Th. Et. Gr.* wundenlocc *Ms. R. Sw. K.*; wlanc wigena heap? *R.* — 326^b | .agon *Ms.* — 328^b herebyrnan *Th.* — 329^b gefrætewod *Et.* — 330^a máðma *Et. Gr. K.* madma fela? madma worn? *R.* — 333^b ȝ *Ms. Thw. and Th.* and (preposition) *Gr.* æt *Et.* on *R. Sw. K.* — 336^b sylfne *Thw.* — 337^b Holoferes *Thw.* — 343^a wuldor-weroda *Th.* — 343^b weorðmynte *Et.* — 345^a sigorlean is the last word in fol. 206^b; the rest is added on the lower margin, apparently in a hand of the 17th or 18th century, and is now for the most part illegible (*Siev.*) — 345^a wuldore *Sw.* wuldre *Ms.* other *Edd.* — 346^a [up] *Gr.* up *R.* [a] *Sw. K.* — 347^b si *Et.*; drihtne *Thw.* — 348^b he *Et.*

The most noted of nations, for fully a month,
The lordly and curly-locked carried and led
To Bethulia, the brightest of burgs,
Helmets and hip-swords and hoary corselets,
The deckings of fighters, adorned with gold,
Costlier treasures than could be recounted
By any man of those who are mindful ;
All that the doughty by daring won,
Brave under banners amid the battle,
Through the wise judgment of Judith their guide,
The mettlesome maid. They brought as her meed,
From the foray afar to the virgin fair,
The spear-stanch men, Holofernes' sword,
His blood-stained helmet and broad-spreading hauberks,
Graced with red gold, and all that the great prince,
The haughty of mood, had of treasure or hoard,
Of bracelets or bright gems, this to the bright damsel
They gave, to the prudent ✓ Judith praised for all this
Him, Sabaoth's Lord, who bestowed on her honor,
On earth highest worship, reward eke in Heaven,
Meed of triumph in glory, because she had true faith
Ay in the Almighty ; at the end no doubt made she
Of the long-desired guerdon. For this to the loved Lord
Be world-during glory, who wind and air wrought,
Rolling skies, roomy plains, with raging streams,
And Heaven's mirth, through his own mild mercy !



GLOSSARY.

[The typical forms of words are taken directly from this text, without reference to norms otherwise established. For glossarial and grammatical purposes, þ and ð have been uniformly represented by ð. The dash, —, is used to indicate the occurrence of an inflected word in its typical or dictionary form. Abbreviations like *asm.*, *gpn.*, etc., stand for case, number, and gender, in the order named. The double dagger, †, indicates that the word does not occur elsewhere in the poetical texts as published and indexed by Grein.]

- á**, av., *ever, always*, 7, [346]; see *áwa*.
ábregdan, sv., *draw*, ind. pret. 3d sing. *ábræd*, 79.
ac, cj., *but, and(?)*, 60, 119, 183, 209.
ácweðan, sv., *speak*, ind. pret. 3d sing. *ácwæð*, 82, 151, 283.
ædre, av., *forthwith*, 64, 95, 246.
æfre, av., *ever*, 114.
æfter, prep. w. dat., *along, after*, 18, 117.
æfter, av., *towards*, 65.
æfðonca, sm., *grudge*, ap. *æfðoncan*, 265.
æghwylc, prn., *each*, asm. *æghwylcne*, 50, dsm. *æghwylcum*, 166.
†ælfscíne, aj., *beautiful as an elf*, nsf. *ælfscínu*, 14.
ælmih̄tig, aj., *almighty*, nsm. —, 301; dsm. wk. *ælmih̄tigan*, 7, 346.
ænig, indef. prn., *any*, nsm. —, 330.
ær, av., *before, previously*, 65, 143, 214.
ær, cj., *ere, before*, 76.
ær ðon ðe, cj., *before*, 252.
ærest, av., *erst, first*, 14.
†æscplega, sm., *ash-play, spear-play*, ds. *æscplegan*, 217.
æscróf, aj., *spear-brave*, npm. *æscrófe*, 337.
æt, prep. w. dat., *at, from, in*, 3, 123, 175, 197, 217, 272, 289, 346.
æt, sn., *food, prey*, gs. *ættes*, 210.
ætsumne, av., *together*, 255.
ætýwan, ww., *display*, inf. —, 174.
æðele, aj., *noble*, nsf. —, 176, 256.
áfor, aj., *fierce*, nsm. —, 257.
ágan, anv., *own, have*, ind. pret. 3d sing. *áhte*, 3, 6, 340, 345; ind. pret. 2d plur. *ágon*, 196; with negative prefix: ind. pret. 1st sing. *náhte*, 91.
ágéotan(?), sv., *drain, deprive*, infl. pp. *ágotene*, 32 (but perhaps rather *ágotene*, which see).
ágifan, sv., *give, place, bestow*, ind. pret. 3d sing. *ágeaf*, 130; ind. pret. 3d plur. *ágeafon*, 342.
ágroten(?), *cloyed, drunken*, infl. pp.(?) *ágotene*, 32 (emendation for *ágotene*, which see under *ágéotan*).
áhón, sv., *hang*, pp. *áhongen*, 48.
aldor, see *ealdor*, sn.
álæggan, ww., *lay down*, ind. pret. 3d sing. *áléde*, 101.
alwalda, sm., *all-wielder, ruler of all*, gs. *alwaldan*, 84.
án, aj., *one, that(?)*, gsm. *ánes*, 325; dsf. *ánre*, (*that?*) 64; gp. *ánra*, 95.

- anbyhtscealc**, sm., *retainer*, np.
 anbyhtscealcas, 38.
and (and?), cj., *and*.
ánínga, av., *forthwith*, 250.
árétan, vv., *gladden*, pp. áréted, 167.
árfæst, aj., *glorious*(?), nsm. —, 190.
†árod (arod?), aj., *forward, bold*, nsm. —, 275.
ásęcgan, vv., *say, relate*, inf. —, 331.
Assiria, pr. n., *Assyrians*, gp. Assiria, 232, 310, Assyria, 265; dp. Assyrium, 218.
ásweþban, vv., *put to sleep*, infl. pp. áswęfedde, 322.
atol, aj., *terrible*, asm. atolne, 246; asm. wk. atolan, 75.
áwa, av., *ever, always*, 120; see á.
áweccan, vv., *awake*, inf. —, 258, 274.
bælc, sm., *pride*, ns. —, 267.
baldor, sm., *prince, king*, ns. —, 9, 32, 49, 339.
be, prep. w. dat., *by*, 81, 99.
beadu, sf., *battle, war*, ds. beaduwe, 175, beadowe, 213.
beadorinc, sm., *warrior*, gp. beadorinca, 276.
†beaęftan, av., *behind*, 112.
béag, sm., *ring, bracelet*, gp. béaga, 341; dp. béagum, 36.
béahhroden, aj. (pp.), *adorned with rings*, npm. béahhrodene, 138.
beald, aj., *bold*, npm. bealde, 17.
bealofull, aj., *baleful, wicked*, nsm. —, 63; nsm. wk. bealofulla, 48; gsm. wk. bealofullan, 248; asm. bealofullan, 100.
bearhtme, av., *instantly*, 39.
bearn, sn., *child, son*, as. —, 84; np. —, 24; gp. bearna, 51; dp. bearnum, 33.
bebéodan, sv. w. dat., *command*, ind. pret. 3d sing. bebéad, 38, 144.
becuman, sv., *pass, arrive*, ind. pret. 3d sing. becóm, 311; ind. pret. 3d plur. becómon, 134.
będ, sn., *bed*, gs. będdes, 63; ds. będde, 72, 278; as. będ, 48.
będrest, sf., *bed-rest*, ds. będreste, 36.
bęgen, num., *both*, npm. bęgen, 207; npf. bá, 133; gp. bęgea, 128.
†behéafđian, vv., *bęhead*, pp. behéafđod, 290.
†béhęđ, sf., *sign, proof*, ds. béhęde, 174.
beliþan, sv., *deprive of*, infl. pp. belidenne, 280.
benáeman, vv. w. instr., *deprive of*, inf. —, 76.
bęnc, sf., *bench*, dp. bęncum, 18.
bęncsittende, sm. pl., *bench-sitters*, ap. —, 27.
beorht, aj., *bright, fair, illustrious*, nsf. wk. beorhte, 254; dsf. wk. beorhtan, 327, 341; asf. wk. beorhtan, 58; gp. beorhtra, 341.
beorn, sm., *man, hero*, np. beornas, 213, 267; gp. beorna, 254.
beran, sv., *bear, carry*, infl. inf. t6 berenne, 131; ind. pret. 3d plur. báeron, 201; imp. plur. berađ, 191; pp. boren, 18.
besmítan, sv., *pollute*, inf. —, 59.
beđęccan, vv., *cover, protect*, infl. pp. beđęahte, 213.
Bethulia, pr. n., as. Bethuliam, 138, 327.
bewindan, sv., *bewind, encompass*, pp. bewunden, 115.
bídan, sv., *await*, infl. pp. gebidenne, 64.
biddan, sv., *request, implore*, inf. —, 84, 187.
bindan, sv., *bind*, pp. gebunden, 115.
†binnan, prep. w. dat., *within*, 64.
blác, aj., *pale*, asm. blácne, 278.
bláchléor, aj., *fair-cheeked*, nsf. —, 128.

- blæd, sm., *life, glory*, as. —, 63, 122.
 blīcan, sv., *glitter*, inf. —, 137.
 blīðe, aj., *blithe, joyous, friendly*, nsm. —, 58, 154; npm. —, 159.
 blóðig, aj., *bloody*, asn. —, 126, 174.
 blōndan, sv., *mix, infect(?)*, pp. geblōnden, 34.
 bodian, vv., *announce*, inf. —, 251; ind. pret. 3d plur. bodedon, 244.
 †bolla, sm., *bowl*, np. bollan, 17.
 bord, sn., *shield*, dp. bordum, 213; ap. —, 192, 318.
 brād, aj., *broad*, apn. —, 318.
 bregdan, sv., *draw*, ind. pret. 3d plur. brugdon, 229.
 brego, sm., *prince*, ns. —, 39, 254.
 brēme, aj., *famous*, nsm. wk. brēma, 57.
 bréost, sn., *breast*, dp. bréostum, 192.
 bringan, vv., *bring*, ind. pret. 3d plur. brōhton, 336.
 brōga, sm., *peril*, gs. brōgan, 4.
 brūn, aj., *brown*, apm., brūne, 318.
 brytta, sm., *divider, distributor*, ns. —, 30, 93; as. bryttan, 90.
 búne, sf., *cup*, np. búnan, 18.
 burg, sf., *city, fortress*, gs. byrig, 137; ds. byrig, 149, 203, 327; gp. burga, 58.
 †búrgeteld, sn., *pavilion*, gs. búrgeteldes, 248; ds. búrgetelde, 57; as. —, 276.
 burgléode, sm. pl., *citizens*, gp. burgléoda, 187; dp. burhléodum, 175.
 burhsittende, sm. pl., *citizens*, np. —, 159.
 bútan, prep. w. dat., *without*, 120.
 byldan, vv., *excite*, infl. pp. gebylde, 268.
 byrne, sf., *hauberk, corselet*, ap. byrnan, 323, 338.
 †byrnholm, sm., *hauberk, corselet*, ap. byrnholmas, 192.
 byrnwiga, sm., *corselet-warrior*, gp. byrnwigena, 39.
 byrnwiggend, sm., *corselet-warrior*, np. byrnwiggende, 17.
 bysmerlice, av., *shamefully*, 100.
 camp, sm., *fight*, ds. campe, 200.
 céne, aj., *valiant*, npm. —, 333; gp. cénra, 200.
 cirman, vv., *shriek*, inf. —, 270.
 cirran, vv., *turn back*, ind. pret. 3d plur. cirdon, 312.
 cnéoris, sf., *tribe, nation*, ns. —, 324.
 †cohettan, vv., *lament(?)*, wail(?), inf. —, 270.
 collenferhð, aj., *inspired, elated*, npf., collenferhðe, 134.
 †cōmpwíg, sn.(?), *combat*, ds. cōmpwíge, 333.
 cuman, sv., *come*, ind. pret. 3d sing. cóm, 50; ind. pret. 3d plur. cōmon, 11; pp. cumen, 146, 168.
 cumbol, sn., *banner, standard*, dp. cumblum, 333.
 †cumbolwiga, sm., *banner-warrior*, as. cumbolwigan, 259; ap. cumbolwigan, 243.
 cwile, aj., *living*, gp. cwicera, 235, 312, 324.
 cyneróf, aj., *royally brave*, npm. cynerófe, 200, 312.
 cyn, sn., *race, nation, people*, gs. cynnes, 52, 311; ds. cynne, 226; gp. cynna, 324.
 cýning, sm., *king*, ns. —, 190; gp. cyninga, 155.
 cýðan, vv., *announce, publish, blazon*, inf. —, 56, 243; pp. ge-cýðed, 155.
 cýðð(u), sf., *native land*, ds. cýððe, 312.
 dæg, sm., *day*, as. —, 28.
 dægred, sn., *dawn*, as. —, 204.
 dægeweorc, sn., *day's work*, ds. dægeweorce, 266.
 dæl, sm., *part*, ns. —, 293, 309.
 déad, aj., *dead*, nsm. —, 107.

- deað**, sm., *death*, ds. *deáðe*, 196; is. *deáðe*, 31.
- dēma**, sm., *judge*, ns. —, 59, 94; gs. *dēman*, 4.
- dēman**, vv., *doom, condemn*, pp. *ge-dēmed*, 196.
- †**déofolcund**, aj., *devilish, diabolical*, nsm. wk. *déofolcunda*, 61.
- dógor**, sn., *day*, is. —, 12.
- †**dolhwund**, aj., *wounded*, nsm. —, 107.
- dóm**, sm., *reputation, glory*, ns. —, 266; as. —, 196; is. *dóme*, 300.
- dómlice**, av., *gloriously*, 319.
- dón**, anv., *do*, ind. pres. 3dsing. *déð*, 95.
- dréam**, sm., *joy*, ap. *dréamas*, 350.
- dréfan**, vv., *perturb, afflict*, pp. *ge-dréfed*, 88.
- drēncan**, vv., *drench, deluge*, ind. pret. 3d sing. *drēncete*, 29.
- dréogan**, sv., *suffer, endure*, ind. pret. 2d plur. *drugon*, 158.
- druncen**, aj. (pp.), *drunken*, nsm. —, 67, 107.
- dryhten**, sm., *lord, Lord (God)*, ns. —, 21, 61, 92, 198, 300; ds. *dryhtne*, 343, 347.
- dryhtguma**, sm., *retainer, vassal*, ap. *dryhtguman*, 29.
- duguð**, sf., *nobility, host*, as. *duguðe*, 31; gp. *dugeða*, 61.
- dún**, sf., *hill*, ds. *dúne*, 291 (of *dúne* = *adown*).
- durran**, anv., *dare*, ind. pret. 3d sing. *dorste*, 258.
- dynian**, vv., *vociferate, clash*, ind. pret. 3d sing. *dynede*, 23; ind. pret. 3d plur. *dynedan*, 204.
- dýre**, aj., *precious, valuable*, apm. —, 319.
- †**dýrsian**, vv., *exalt, magnify, celebrate*, pp. *gedýrsod*, 300.
- éac**, av., *also*, 18, 296, 338, 344, 349.
- éad**, sn., *prosperity, success*, gs. *éades*, 273.
- éadhréðig**, aj., *triumphant*, npf. *éadhréðige*, 135.
- éadig**, aj., *blessed*, asf. wk. *éadigan*, 35.
- eald**, aj., *old*, npm. *ealde*, 166; apm. *ealde*, 265; superl. *yldesta*; dpm. *yldestan*, 242; apm. *yldestan*, 10.
- ealdféond**, sm., *ancient foe*, dp. *ealdféondum*, 316.
- ealdgeniðla**, wm., *ancient enemy*, ap. *ealdgeniðlan*, 228.
- †**ealdhettende**, sm. pl., *ancient enemies*, ap. —, 321.
- ealdor**, sm., *prince, sovereign*, ns. —, 38, 58, 88, 124.
- ealdor**, sn., *life, age*, ds. *aldre*, 120, 348; as. *ealdor*, 185; is. *ealdre*, 76.
- ealdorduguð**, sf., *nobility, leaders*, gs. *ealdorduguðe*, 310.
- ealdorðegn**, sm., *chief vassal or thane*, dp. *ealdorðegnum*, 242.
- eal**(1), aj., *all*, nsf. *eall*, 324; gsn. *ealles*, 342; ds. *eallum*, 176; as. *ealne*, 28; asf. *ealle*, 31, 237; as. *eal*, 332, 339; npm. *ealle*, 16, 253, 269; gp. *ealra*, 81; dp. *eallum*, 8, 217; apm. *ealle*, 10.
- ealles**, av., *quite, entirely*, 108.
- eallgylden**, aj., *all-golden*, ns. —, 46.
- eallmihtig**, see *ælmihhtig*.
- eallwealda**, see *alwalda*.
- earn**, sm., *eagle*, ns. —, 210.
- éastan**, av., *from the east*, 190.
- éaðe**, av., *easily*, superl. *éaðost*, 72, 102.
- éaðméðu**, sf., *reverence*, dp. *éaðméðum*, 170.
- Ebréas**, smpl., *Hebrews*, np. —, 218; gp. *Ebréa*, 253, 262, 299.
- Ebréisc**, aj., *Hebrew*, npm. *Ebréisce*, 241, 306.
- æg**, sf., *edge*, dp. *ægum*, 231.
- †**ægplega**, sm., *sword-play*, as. *ægplegan*, 246.
- edwít**, sn., *abuse, insolence*, as. —, 215.

- eft, av., *back, again*, 146, 169.
 egesa, sm., *terror, peril*, ns. —, 252.
 egesful(1), aj., *dreadful, terrible*, nsm. egesful, 21, egesfull, 257.
 eglan, wv., *plague, harass*, inf. —, 185.
 éhtan, wv., *pursue*, ind. pret. 3d plur. éhton, 237.
 ellen, sn., *courage*, is. elne, 95.
 ellendæd, sf., *courageous deed*, gp. ellendæda, 273.
 ellenróf, aj., *strenuous in courage, of undaunted courage*, nsf. —, 109, 146.
 †ellenðriste, aj., *heroically bold*, npf. —, 133.
 ellor, av., *elsewhither*, 112.
 elðéod, sf., *foreign people*, gp. elðéoda, 237.
 elðéodig, aj., *foreign*, gp. elðéodigra, 215.
 ende, sm., *end*, as. —, 64; ds. —, 120, 272, 346.
 eorl, sm., *man, hero*, np. eorlas, 273, 337; gp. eorla, 21, 257.
 eornoste, av., *sharply, vehemently*, 108, 231.
 eorðe, sf., *earth*, ds. eorðan, 65.
 éow, see ðá.
 éowan, wv., *make known, reveal*, ind. pret. 3d plur. éowdon, 240.
 éowor, poss. prn., *your*, npm. éowere, 195.
 éðel, sm., *native land, home*, ds. éðle, 169.
 éðelweard, sm., *guardian of his country*, np. éðelweardas, 321.
 fæder, sm., *father*, ns. —, 5.
 fæge, aj., *fated, death-doomed*, npm. —, 19; dpm. fægum, 209; apm. —, 195.
 fæger, aj., *fair, beautiful*, nsn. —, 47.
 fægre, av., *fairly*, 301.
 færspe, sn., *sudden (fearful) tidings*, as. —, 244.
 fæste, av., *firmly, tightly*, 99.
 fæsten, sn., *fastness*, ds. fæstenne, 143.
 †fæstengeat, sn., *fortress-gate*, gs. fæstengeates, 162.
 †fætels, sm., *pouch, sack*, ds. fætelse, 127.
 fág, aj., *gleaming, blood-stained(?)*, dsm. fágum, 104; dp. fágum, 194, 264, 302.
 faran, sv., *go, march*, ind. pret. 3d sing. fór, 298; ind. pret. 3d plur. fóron, 202.
 feax, sn., *hair*, ds. feaxe, 99; as. —, 281.
 feohtan, sv., *fight*, ind. pret. 3d sing. feaht, 292; ind. pret. 3d plur. fuhton, 262.
 féond, sm., *foe, enemy*, np. fynd, 195; ap. fynd, 320.
 féondsceaða, sm., *scathful enemy*, as. féondsceaðan, 104.
 feorran, av., *from afar*, 24.
 féorða, aj., *fourth*, ism. féorðan, 12.
 fēran, wv., *go, proceed*, inf. —, 12.
 ferhðgléaw, aj., *keen-witted, sagacious*, asf. ferhðgléaw, 41.
 fetigan, wv., *fetch*, inf. —, 35.
 féðelást, sm., *track, course*, ap. féðeláste, 139.
 findan, sv., *find, obtain*, ind. pret. 3d sing. funde, 2, 278; ind. pret. 3d plur. fundon, 41.
 fīras, sm. pl., *men*, gp. fīra, 24, 33.
 flán, sf.(?), *arrow*, gp. flána, 221.
 fléam, sm., *flight*, as. —, 292.
 fléogan, sv., *fly*, inf. —, 221; ind. pret. 3d sing. fléah, 209; ind. pret. 3d plur. flugon (from fléon), 297.
 †fléohnet, sn., *fly-net, curtain*, ns. —, 47.
 flētsittende, sm., *sitter in hall*, dp. flētsittendum, 19, 33.
 flór, sf., *floor*, as. flóre, 111.
 folc, sn., *folk, people, nation*, ns. —, 162, 262, 293; gs. folces, 12; ds. folce, 143, 176.

- folesteðe**, sm., *folkstead, battle-ground*, ds. —, 320.
- folctoga**, sm., *leader of the people, commander*, gs. folctogan, 47; ap. folctogan, 194.
- folde**, sf., *earth, ground*, ds. foldan, 281.
- folm**, sf., *hand*, is. folme, 80; ip. folmum, 99.
- fón**, sv., *reach forth*, ind. pret. 3d sing. féng, 300.
- for**, prep. w. dat., *before*, 192.
- forbigan**, vv., *abase*, pp. forbíged, 267.
- †forceorfan**, sv., *cut through*, ind. pret. 3d sing. forcearf, 105.
- fordrifan**, sv., *impel*, ind. pret. 3d sing. fordráf, 277.
- foregenga**, smf., *attendant*, ns. 127.
- foremære**, aj., *eminent, signal*, asm. foremærne, 122.
- forgifan**, sv., *grant, vouchsafe*, imp. sing. forgif, 88.
- forgildan**, sv., *requite, recompense*, pp. forgolden, 217.
- forhtíce**, av., *affrightedly*, 244.
- forlætan**, sv., *let*, inf. forlæton, 150; ind. pret. 3d plur. forlæton, 170.
- forléosan**, sv., *lose*, inf. —, 63.
- forð**, av., *forth*, 111, 120, 139, 202, 221.
- forðylman**, vv., *encompass, envelop*, pp. forðylmed, 118.
- forweorðan**, sv., *perish*, inf. —, 289.
- forwyrd**, sf., *destruction*, as. —, 285.
- frætwan**, vv., *adorn, bedeck*, pp. gefrætwod, 171, 329.
- fræa**, sm., *lord*, ns. —, 301.
- frémian**, vv., *perform, accomplish*, ind. pret. 3d plur. fræmedon, 37.
- fréorig**, aj., *chill, shivering*, nsm. —, 281.
- frófor**, sf., *comfort, joy*, gs. frófre, 83; ds. frófre, 297.
- frómlíce**, av., *promptly, bravely*, 41, 220, 302.
- frumgár**, sm., *primipile, captain, chief*, ap. frumgáras, 195.
- frymð(u)**, sf., (plur.) *creation*, gp. frymða, 5, 83, 189.
- fugel**, sm., *bird*, ns. —, 207; dp. fuglum, 297.
- fúl**, aj., *foul, loathsome*, nsm. wk. fúla, 111.
- full**, aj., *full*, apm. fulle, 19.
- fulltum**, sm., *help, aid*, as. —, 186, 301.
- fyllan**, vv. (emendation for fylgan), *fill up, serve with wine*, inf. —, 33.
- fyllan**, vv., *fell, slay*, inf. —, 194.
- fýllo**, sf., *fill, feast*, gs. fylle, 209.
- fyrðwic**, sn., (plur.) *camp*, dp. fyrðwicum, 220.
- fyrngeflit**, sn., *ancient quarrel*, ap. fyrngeflitu, 264.
- fyrst**, sm., *period, space*, as. —, 325.
- fýsan**, vv. reflex., *hasten*, opt. pres. 2d plur. —, 189.
- gæst**, sm., *spirit, life*, ns. —, 83, 112; gs. gæstes, 279.
- †gálferhð**, aj., *lascivious, wanton*, nsm. —, 62.
- †gálmód**, aj., *lascivious, wanton*, nsm. wk. gálmóða, 256.
- gán**, anv., *go*, inf. —, 149; ind. pret. 3d plur. éodon, 15, 55, 132, 243.
- gár**, sm., *spear, javelin*, ap. gáras, 224.
- gárgewinn**, sn., *battle of spears*, gs. gárgewinnes, 308.
- ge**, cj., *and*, 166.
- gé**, see *ða*.
- †gearoðqncol**, aj., *ready-witted*, dsf. gearoðqncolre, 342.
- gearwe**, av., *truly, completely*, 2.
- gearwian**, vv., *prepare*, pp. ge-gearwod, 199.
- geat**, sn., *gate*, as. —, 151.
- gebæran**, vv., *vociferate, shout aloud*, opt. pret. 3d plur. gebærdon, 27.
- gebringan** (see bringan), vv. *bring, conduct, carry*, ind. pret. 3d sing.

- gebróhte, 125; ind. pret. 3d plur. gebróhton, 54; pp. gebróht, 57.
- gecost, aj., *tried, trusty*, npn. ge-coste, 231.
- gecunnian, wv., *investigate, inquire*, inf. —, 259.
- gefeallan, sv., *fall*, ind. pret. 3d sing. geféol, 67, geféoll, 280, 308.
- gefeoht, sn., *battle*, ds. gefeohte, 189, 202.
- gefeohtan (see feohtan), sv., *win*, pp. gefohten, 122.
- geféon, sv. w. gen., *rejoice*, ind. pret. 3d sing. gefeah, 205.
- gefrēman (see frēman), wv., *effect, perpetrate*, ind. pret. 3d sing. gefrēmede, 6, 181.
- gefrignan, sv., *hear, learn*, ind. pret. 1st sing. gefrægn, 246; gefrægen, 7.
- gefrīðian, wv., *shield, defend*, opt. pret. 3d sing. gefrīðode, 5.
- gegangan (gegán), anv., *go*, inf. —, 54; pp. gegán, 140, 219; *win*, ind. pret. 3d plur. geodon, 332.
- gegnum, av., *straight, directly*, 132.
- gehéawan (see héawan), sv., *cut down, slay*, inf. —, 90; pp. gehéawen, 289, 295.
- gehwá, indef. prn., *each one*, as. gehwæne, 186.
- gehwyrc, prn. as sb., *each, all*, gsn. gehwylces, 32; asm. gehwylcne, 95.
- gehyran, wv., *hear*, inf. —, 24; ind. pret. 3d plur. gehýrdon, 160.
- geléafa, sm., *belief, faith*, ds. geléafan, 97; as. geléafan, 6, 89, 345.
- gelóme, av., *repeatedly*, 18.
- gelystan, wv. impers. w. acc. of pers. and gen. of thing, *desire*, ind. pret. 3d sing. gelyste, 307.
- gemang, sm., *troop, phalanx*, as. —, 225, gemong, 193, 304.
- gemyndig, aj., *mindful*, nsf. —, 74.
- geneahhe, av., *urgently, frequently*, 26.
- geniman (see niman), sv., *take, lay hold of*, ind. pret. 3d sing. genam, 77, 98.
- géomor, aj., *downcast, despondent*, nsm. —, 87.
- géomormód, aj., *depressed in spirit*, ds. géomormódm, 144.
- geond, prep. w. acc., *throughout*, 156.
- geong, aj., *young*, npm. geonge, 166. Comp. gingra: dsf. gingran (*handmaid*), 132.
- georn, aj., *eager*, nsm. —, 210.
- georne, av., *eagerly*, 8.
- gerénian, wv., *adorn*, infl. pp. gerénode, 339.
- geriht, sn., *direct way*, ds. gerihte, 202.
- gescyppan, sv., *create*, ind. pret. 3d sing. gescéop, 348.
- gesécan (see sécan), wv., *visit*, ind. pret. 3d sing. gesóhte, 14.
- geséon, sv., *see*, inf. —, 136. [201.
- gesif, sm., *companion*, np. gesifas,
- gesléan (see sléan), sv., *smile*, infl. pp. geslegene, 31.
- gésne, aj., *lacking, dead*, nsm. —, 112; asm. —, 279.
- gespówan (see spówan), sv. impers. w. dat., *succeed*, ind. pret. 3d sing. gepséow, 175.
- gestýran, wv. w. dat. of pers. and gen. of thing, *prevent*, ind. pret. 3d sing. gestýrde, 60.
- gesynto, sf., *salvation*, gp. gesynta, 90.
- geþafian, wv., *allow, supply*, inf. —, 60.
- geþonc, sm., *thought, mind*, ds. geþonce, 13.
- geþungen, aj. (pp. of þéon), *accomplished, proficient*, 129.
- geunnan (see unnan), anv. w. dat. of pers. and gen. of thing, *grant*, imp. sing. geunne, 90.
- gewealdan, sv. w. gen., *wield, manage*, inf. —, 103.

- gewitan**, sv., *depart*, ind. pret. 3d sing. gewát, 61, 145; ind. pret. 3d plur. (w. refl. dat.) gewitan, 291.
- gewitloca**, sm., *mind*, ds. gewitlocan, 69.
- gewrecan**, sv., *avenge*, imp. sing. gewrec, 92.
- gifan**, sv., *give*, ind. pret. 3d sing. geaf, 343.
- gifeðe**, aj., *granted*, nsm. —, 157.
- gifu**, sf., *gift, benefit*, gp. gifena, 1.
- gildan**, sv., *requite*, ind. pret. 3d plur. guldun, 263.
- ginn**, aj., *spacious, ample*, dsf. wk. ginnan, 149; ism. wk. ginnan, 2.
- girwan**, vv., *provide*, inf. —, 9.
- glædmód**, aj., *glad of heart*, npf. glædmóde, 140.
- gléaw**, aj., *prudent, wise*, nsf. —, 13; nsf. wk. gléawe, 171; asf. gléawe, 334.
- gléawhyðig**, aj., *wise-thoughted*, nsn. —, 148.
- God**, sm., *God*, ns. —, 83, 123, 183, 189, 300; gs. Godes, 186; is. Gode, 271.
- gód**, sn., *good*, gp. góda, 32.
- gold**, sn., *gold*, is. golde, 171, 329, 339.
- goldgifa**, sm., *gold-giver, benefactor*, as. goldgifan, 279.
- goldwine**, sm., *gold-friend*, ns. —, 22.
- gram**, aj., *fierce, raging*, npm. grame, 224, 238.
- gremian**, vv., *enrage*, infl. pp. gegremede, 306.
- gréot**, sn., *dust*, as. —, 308.
- gristbítian**, vv., *gnash the teeth*, inf. —, 271.
- grund**, sm., *earth, region*, is. — grunde, 2; ap. grundas, 349.
- guma**, sm., *man, hero*, np. guman, 306; gp. gumena, 9, 22, 32, 62, 66, 91, 148, 186, 329.
- gúð**, sm., *war*, ds. gúðe, 123; is. gúðe, 306.
- gúðfana**, sm., *gonfalon, standard*, dp. gúðfanum, 219.
- gúðfreca**, sm., *warrior*, np. gúðfreccan, 224.
- gúðsceorp**, sn., *war-trappings*, as. —, 329.
- gyllan**, vv., *yell*, ind. pret. 3d sing. gylede, 25.
- gyrnan**, vv., *yearn for*, ind. pret. 3d sing. gyrnde, 347.
- gystern**, sn., *guest-hall*, ds. gysterne, 40.
- gýt**, av., *yet*, 107, 182.
- gytesæl**, sm., *joy at wine-pouring*, dp. gytesálum, 22.
- habban**, anv. (always followed by past part.), *have*, ind. pres. 3d sing. hafað, 197; ind. pret. 3d sing. hæfde, 64, 122, 260; ind. pret. 3d plur. hæfdon, 140, 219, 319.
- hæfte**, see hæste.
- hæftan**, vv., *bind, imprison*, pp. gehæfted, 116.
- hæleð**, sm., *man, hero*, np. —, 56, 177, 203, 225, 303; gp. hæleða, 51; ap. —, 247.
- hæste**, av. (emendation for hæfte), *fiercely, stoutly*, 263.
- hæðen**, aj., *heathen*, gsm. hæðnes, 179; asm. wk. hæðnan, 98, 110; gp. hæðenra, 216.
- hállig**, aj., *holy*, nsf. wk. hálge, 56, 160; dsf. háligre, 98; dsf. wk. hálgan, 203; asf. hálgan, 260.
- hám**, sm., *home, dwelling*, ds. —, 121.
- hám**, av., *home*, 131.
- hand**, sf., *hand*, as. —, 198, hqnd, 130.
- hár**, aj., *hoary, gray*, apf. háre, 328.
- hátan**, sv., *command*, ind. pret. 3d sing. hét, 9, 32, 34, 147, 171; opt. pret. 3d sing. hété, 53.
- háte**, av., *hotly*, 94.
- hé**, pers. prn., *he*, ns. —, 4, 60, 63, 65, 66, 68, 95, 106, 117, 118, 184, 276,

- 280; *gs. his* (as poss. *prn.*), 16, 31, 36, 63 (2), 64, 68, 279, 281, 282, 350; *ds. him*, 53, 60, 96, 106, 110, 183, 185; *as. hyne*, 13, 44, 96, 99, 277; *np. hie*, 10, 15, 19, 30, 31, 37, 40, 54, 168, 235, 241, 322, *hi*, 27, 160, 269, 290, 302, 335, 341; *gp. heora* (as poss. *prn.*), 38, 56, *hyra*, 128 (as poss. *prn.* 251, 264, 268, 272, 291, 316, *hira*, 274); *dp. him*, 38, 208, 209, 216, 240, 244, 252, 274, 291, 292, 298, 300, 323.
- héafod**, *sn.*, *head*, *ns.* —, 110; *as.* 126, 173, 179.
- †héafodgerim**, *sn.*, *number by heads*, *gs. héafodgerimes*, 309.
- héafodweard**, *sm.*, *chief guardian*, *np. héafodweardas*, 239.
- héah**, *aj.*, *high*, *dsn. wk. héan*, 43; *asm. héanne*, 161; *superl. hēhsta*, *nsm.* —, 94, *hýhsta*, 309; *gsm. hēhstan*, 4 (2).
- healdan**, *sv.*, *hold, keep*, *ind. pret. 3d plur. hēoldon*, 142.
- healdend**, *sm.*, *keeper, leader*, *ns.* —, 290.
- healf**, *aj.*, *half*, *asm. healfne*, 105.
- héan**, *aj.*, *lowly, servile, of low degree*, *asm. héanne*, 234.
- héap**, *sm.*, *crowd, swarm*, *dp. héapum*, 163.
- heard**, *aj.*, *hard, sharp, brave*, *asm. heardne*, 79; *gp. heardra*, 225; *dp. heardum*, 263.
- hearde**, *av.*, *painfully, grievously*, 116, 216.
- hearras**, *sm.*, *lord*, *ds. hearran*, 56.
- heaðorinc**, *sm.*, *warrior*, *gs. heaðorinces*, 179; *np. heaðorincas*, 212.
- héawan**, *sv.*, *hew, cleave*, *ind. pret. 3d plur. héowon*, 304.
- †hellebyrne**, *sm.*, *hell-fire*, *ds.* —, 116.
- helm**, *sm.*, *helmet*, *as.* —, 338; *ap. helmas*, 193, 318, 328; *dp. helmum*, 203.
- help**, *sf.*, *help*, *ds. helpe*, 96.
- héo**, *pers. prn.*, *she*, *ns.* —, 2, 6, 75, 102, 105, 145, 345, 347; *gs. hyre* (as poss. *prn.*), 127, 172; *ds. hyre*, 5, 97, 99, 123, 124, 130, 149, 175, 335, 343; *as. hie*, 4, 170, *hi*, 94, 150; *np. hie*, 134, 136, 138, 140.
- heofon**, *sm.*, *heaven*, *dp. heofonum*, 344.
- †heolfrig**, *aj.*, *gory*, *asn.* —, 130, 317.
- †heolstor**, *aj.*, *dusky, darksome*, *dsm. wk. heolstran*, 121.
- heorte**, *sf.*, *heart*, *ns.* —, 87.
- †heoruwæpen**, *sn.*, *sword*, *dp. heoruwæpnum*, 263.
- hér**, *av.*, *here*, 177, 285, 289.
- hərbúende**, *sm. pl.*, *here-dwellers, dwellers on earth*, *gp. hərbúendra*, 96.
- here**, *sm.*, *army, host*, *ns.* —, 161; *gs. heriges*, 294; *ds. herige*, 135.
- †herefole**, *sn.*, *army*, *gs. herefolces*, 234, 239.
- herpað**, *sm.*, *war-path, passage for the army*, *as.* —, 303.
- hereréaf**, *sn.*, *plunder, spoil*, *as.* —, 317.
- †herewæða**, *sm.*, *warrior*, *gs. herewæðan*, 126, 173.
- †heteðqncol**, *aj.*, *hostile-minded*, *as. heteðqncolne*, 105.
- hige**, *sm.*, *soil*, *ns.* —, 87.
- higeróf**, *aj.*, *valiant-souled*, *npm. higerofe*, 303.
- higeðqncol**, *aj.*, *thoughtful-minded*, *dsf. higeðqncolre*, 131. ^{higed}
- hild**, *sf.*, *conflict, battle*, *as. hilde*, 251; *is. hilde*, 294.
- †hildeléoð**, *sn.*, *battle-song*, *as.* —, 211.
- hildenædre**, *sf.*, *battle-adder, arrow*, *ap. hildenæðran*, 222.
- hinsið**, *sm.*, *departure, death*, *ds. hinsíðe*, 117.
- hit**, *pers. prn.*, *it*, *as. hit*, 130, *hyt*, 174.

- hlæstan**, *wv.*, *lade*, *infl.* pp. *ge-hlæste*, 36.
- hláford**, *sm.*, *lord*, *ds.* *hláforde*, 251.
- hlanc**, *aj.*, *lank*, *nsm.* *wk.* *hlanca*, 205.
- hlíhhan**, *sv.*, *laugh*, *ind.* *pret.* 3d *sing.* *hlóh*, 23.
- hlinman**, *sv.*, *resound*, *ind.* *pret.* 3d *plur.* *hllummon*, 205.
- hlúde**, *av.*, *loudly*, 205, 223, 270.
- hlýdan**, *wv.*, *roar*, *ind.* *pret.* 3d *sing.* *hlýdde*, 23.
- hlynian**, *wv.*, *clamor*, *ind.* *pret.* 3d *sing.* *hlyne*, 23.
- hogian**, *wv.*, *have in mind*, *be planning*, *ind.* *pret.* 3d *plur.* *hogedon*, 250, 273.
- Holofernus**, *pr. n.*, *ns.* —, 21, 46; *gs.* —, 180, 250, *Holofernes*, 337; *as.* —, 7.
- hond**, *see* *hand*.
- hopian**, *wv.*, *hope*, *inf.* —, 117.
- hornboga**, *sm.*, *bow of horn*, *dp.* *hornbogan*, 222.
- hosp**, *sm.*(?), *reproach*, *abuse*, *as.* —, 216.
- hrægl**, *sn.*, *raiment*, *as.* —, 282.
- hræw**, *sn.*, *corpse*, *ap.* —, 314.
- hraðe**, *av.*, *speedily*, 37.
- hrefn**, *sm.*, *raven*, *ns.* —, 206.
- hréoh**, *aj.*, *furious*, *raging*, *nsm.* 282.
- hréoðan**, *sv.*, *adorn*, *infl.* pp. *ge-hrodene*, 37.
- hréowigmód**, *aj.*, *sad of mood*, *npm.* *hréowigmóde*, 290.
- hreðer**, *sm.*(?), *breast*, *ds.* *hreðre*, 94.
- hring**, *sm.*, *ring*, *dp.* *hringum*, 37.
- hróf**, *sn.*, *roof*, *ds.* *hrófe*, 67.
- hú**, *av.*, *how*, 25, 75, 160, 175, 259.
- hund**, *sm.*, *dog*, *hound*, *as.* —, 110.
- hupseax**, *sn.*, *hip-dagger*, *ap.* —, 328.
- húru**, *av.*, *at all*, *in the least*, 346.
- hwá**, *indef. prn.*, *some one*, *asm.* *hwæne*, 52.
- þhwealf**, *aj.*, *vaulted*, *hollow*, *dpf.* *hwealfum*, 214.
- hwearf**, *sm.*, *crowd*, *dp.* *hwearfum*, 249.
- hweorfan**, *sv.*, *depart*, *flee*, *ind.* *pret.* 3d *sing.* *hwearf*, 112.
- hwíl**, *sf.*, *while*, *time*, *as.* *hwíle*, 214.
- hyht**, *sf.*, *hope*, *confidence*, *ns.* 97.
- þhyhtwyn(n)**, *sf.*, *joy of hope*, *gp.* *hyhtwynna*, 121.
- hyldo**, *sf.*, *grace*, *favor*, *gs.* *hyldo*, 4.
- hyrde**, *sm.*, *shepherd*, *guardian*, *ns.* —, 60.
- hyrnedneþ(b)**, *aj.*, *horny-beaked*, *nsm.* *wk.*, *hyrnedneþba*, 212.
- hyrst**, *sf.*, *ornament*, *ap.* *hyrsta*, 317.
- ic**, *pers. prn.*, *I*, *ns.* —, 7, 83, 89, 91, 152, 185, 186, 246; *ds.* *mé*, 85, 86, 88, 90, 93; *np.* *wé*, 288; *gp.* *úre*, 285, 290; *dp.* *ús*, 181, 184.
- ides**, *sf.*, *woman*, *ns.* —, 14, 109, 128, 146; *ds.* *idese*, 341; *as.* *idese*, 55, 58; *np.* *idesa*, 133.
- in**, *prep.* *w.* *dat.* or *instr.* *in*, 2, 116, 121, 143, 206, 255, 345; *w.* *acc.*, 193, 276.
- in**, *av.*, *in*, 150, 170.
- inn**, *sn.*, *chamber*, *ds.* *inne*, 70.
- inne**, *av.*, *in*, 45.
- inwid**, *aj.*, *wicked*, *malign*, *nsm.* *wk.* *inwidda*, 28.
- irnan**, *sv.*, *run*, *ind.* *pret.* 3d *plur.* *urnon*, 164.
- Iudith**, *pr. n.*, *n.* —, 13, 123, 132, 168, 256, 342, *Iudithe*, 144; *g.* *Iudithe*, 334; *a.* *Iudithðe*, 40.
- lædan**, *wv.*, *lead*, *bring*, *inf.* —, 42; *ind.* *pret.* 3d *sing.* *lædde*, 129; *ind.* *pret.* 3d *plur.* *læddon*, 72, 326.
- lætán**, *sv.*, *let*, *ind.* *pret.* 3d *plur.* *létan*, 221.
- læððu**, *sf.*, *affliction*, *gp.* *læðða*, 158; *dp.* *læððum*, 184.
- landbúende**, *sm. pl.*, *land-dwellers*, *np.* —, 226; *dp.* *londbúendum*, 315.

- lang**, aj., *long*, comp. *lengra*: gsn. *lengran*, 184.
- lange**, av., *long*, 158, 347; comp. *leng*, 153.
- lár**, sf., *counsel, guidance*, as. *lære*, 334.
- lást**, sm., *track, footprint*, as. —, 209, 292; ds. *lásté*, 298.
- late**, av., *late*, —, 275.
- láv**, aj., *hostile, hateful*, nsm. —, 45; dsn. *lávum*, 226; asm. *lávne*, 72, 101; gsn. wk. *lávæn*, 311; gp. *lávra* 298, 304; superl. (in predicate) *lávost*, 323; gsm. *lávestan*, 178; dpm. *lávestan*, 315.
- léan**, sn., *reward*, gs. *léanes*, 347.
- léap**, sm., *trunk*, ns. —, 111.
- léas**, aj. w. gen., *without, deprived of*, nsm. —, 121.
- léode**, sm. pl., *people*, gp. *léoda*, 178; dp. *léodum*, 147.
- léodhata**, sm., *people-hater, tyrant*, as. *léodhatan*, 72.
- léof**, aj., *dear, beloved*, nsf. —, 147; dsm. wk. *léofan*, 347.
- léoht**, aj., *bright, radiant*, asm., *léohtne*, 191.
- léoma**, sm., *light*, as. *léoman*, 191.
- libban**, vv., *live*, ind. pret. 3d plur. *lyfdon*, 297.
- licgan**, sv., *lie*, inf. —, 278; ind. pres. 3d sing. *líð*, 289; ind. pret. 3d sing. *læg*, 106, 111, 294; ind. pret. 3d plur. *lágon*, 30.
- líf**, sn., *life*, gs. *lífes* 184, 280; ds. *lífe*, [288.] 323.
- lind**, sf., *linden-shield, shield*, dp. *lindum*, 214; ap. *linde*, 191, 304.
- lindwiggend**, sm., *shield-warrior*, np. *lindwiggende*, 42; gp. *lindwiggendra*, 298.
- list**, sm., *skill*, dp. *listum* (av.), 101.
- lond**, see *land*.
- losian**, vv., *lose, be lost*, inf. —, 288.
- lungre**, av., *forthwith, instantly*, 147, 280.
- lust**, sm., *joy*, dp. *lustum*, 161.
- lyft**, sf., *air*, ap. *lyfte*, 348.
- lýthwón**, sn. w. gen., *few*, —, 311.
- mægen**, sn., *force, armed force*, ns. —, 253, 261.
- mægenéaceu**, aj., *abundant in might, powerful*, nsn. —, 293.
- mægð**, sf., *maid, maiden*, ns. —, 78, 125, 145, 254; gs. —, 335; as. —, 35, 43, 165, 260; np. —, 135.
- mægð**, sf., *tribe, nation*, gp. *mægða*, 325.
- mære**, aj., *renowned, splendid*, dsm. wk. *mæran*, 3; comp. gp. *mærra*, 330; superl. *mærost*, nsf. —, 325.
- mærðu**, sf., *glory*, as. *mærðe*, 344.
- mæst**, see *micel*.
- magoðegn**, sm., *clansman, henchman*, np. *magoðegna*, 236.
- man**, sm., *man, one*, ns. *mæn*, 292, 330; ds. *mæn*, 167; gp. *mænna*, 52, 181, *manna*, 235.
- manlan**, vv., *admonish, exhort*, ind. pret. 3d sing. *manode*, 26.
- manna**, sm., *man*, as. *mannan*, 98, 101.
- mára**, see *micel*.
- máðm** (**mádm**), sm., *treasure, jewel*, gp. *máðma*, 341, *mádma*, 330; ap. *mádmás*, 319.
- mé**, see *ic*.
- méce**, sm., *sword*, ds. *méce*, 104; as. —, 78.
- méd**, sf., *meed, reward*, ds. *méde*, 335; as. *méde*, 344.
- medowérig**, aj., *mead-weary, drunken with mead*, apm. *medowérige*, 229; dp. *medowérigum*, 245.
- medoburg**, sf., *mead-city*, ds. *medobyrig*, 167.
- medugál**, aj., *wanton with mead*, nsf. —, 26.
- méowle**, sf., *virgin, woman*, ns. —, 56; as. *méowlan*, 261.
- metod**, sm., *Creator, Ordainer*, ns. —, 154; gs. *metodes*, 261.

- micel**, aj., *much, great*, ip., miclum, 10, 70; comp. mára: asf. máran, 92; superl. mást: aj. nsm. wk. másta, 293; asf. máste, 3; sn. as. mást, 181; av. mást, 181.
- mild**, prep. w. dat. or inst., *with*, 29, 59 (2), 88, 89, 95, 97 (2), 170, 184, 272, 287.
- mihtig**, aj., *mighty*, nsm. —, 92, 198.
- milt**, sf., *grace, favor*, gs. miltse, 85, 92; as. miltse, 350.
- mín**, poss. prn., *my*, dsm. mínum, 94; asf. míne, 198; gp. mínra, 90.
- mód**, sm., *mood, heart, soul*, ns. —, 167; ds. móde, 57, 93, 97, 154, 282.
- módig**, aj., *excited, courageous, proud*, nsm. —, 26; nsm. wk. modiga, 52; gsf. módigre, 335.
- molde**, sf., *earth*, gs. moldan, 344.
- mónað**, sm., *month*, gs. mónðes, 325.
- mou**, see man.
- †**morgencolla**, sm., *morning terror*, as. morgencollan, 245.
- morgentíd**, sf., *morning-tide*, as. —, 236.
- morðor**, sn., *iniquity, torment*, gs. morðres, 90; gp. morðra, 181.
- mótan**, anv., *may*, ind. pret. 3d sing. móste, 185; opt. pres. 1st sing. móte, 89; opt. pres. 3d sing. móte, 118.
- mugan**, anv., *can*, ind. pres. 1st sing. mæg, 152; ind. pres. 2d plur. magon, 177; ind. pret. 3d sing. mihte, 102; ind. pret. 3d plur. mihton, 235; opt. pres. 3d sing. mæge, 331; opt. pret. 3d sing. mihte, 49, 75; opt. pret. 3d plur. mihten, 24, 136.
- mund**, sf., *hand*, ip. mundum, 229.
- mundbyrd**, sf., *protection*, as. —, 3.
- murnan**, sv., *mourn*, inf. —, 154.
- myntan**, vv., *suppose*, ind. pret. 3d plur. mynton, 253.
- næfre**, av., *never*, 91.
- nænig**, prn. as subst., *no one*, nsm. —, 51.
- næs**, sm., *sleep, precipice, chasm*, as. 113.
- náhte**, see ágan.
- nama**, sm., *name*, ds. naman, 81.
- nán**, prn. as subst., *no, no one*, asm. —, 257; asm. nánne, 68, 233.
- ne**, av., *not*, 20, 59, 117, 153, 183, 233, 274, 346.
- ne**, cj., *nor*, 234.
- néah**, av., *near*, 287; comp. néar, 53; superl. néhsta, which see.
- néalæcan**, vv., *approach*, ind. pret. 3d sing. néalæhte, 34, 261.
- néar**, see néah.
- néhsta**, aj., *last*, dsm. néhstan, 73.
- neþmnan**, vv., *name, call*, inf. —, 81.
- néosan**, vv., *visit*, inf. —, 63.
- neowol**, aj., *profound, abysmal*, asm. neowelne, 113.
- neꝛgend**, sm., *Saviour*, ns. —, 81; gs. neꝛgendes, 73; ds. neꝛgende, 45.
- nest**, sn., *provisions, food*, as. —, 128.
- néðan**, vv., *venture*, ind. pret. 3d sing. néðde, 277.
- niht**, sf., *night*, ns. —, 34; ds. nihte, 64; gs. (as av.) nihtes, 45.
- niman**, sv., *capture*, infl. inf. tó nimanne, 314.
- nifð**, sm., *iniquity, tribulation, war*, is. nifðe, 53; gp. nifða, 34; dp. nifðum, 287.
- nifðheard**, aj., *daring, undaunted*, nsm. —, 277.
- nifðhygende**, aj. as subst., *evil-scheming*, apm., 233.
- nifwian**, vv., *renew, reanimate*, pp. geníwod, 98.
- nó**, av., *not at all*, 117.
- nú**, av., *now*, 92, 186, [287]; nú ða, 86.
- nýd**, sf., *need*, ns. —, 277.
- nymðe**, cj., *unless*, 52.

nyste, see **witan**.

nyðerian, *wv.*, *humble, put to shame*,
pp. *genyðerad*, 113.

of, prep. w. dat., *of, from*, 70, 79, 119,
135, 149, 203, 222, 230, 291, 336.

ofer, prep. w. acc., *over*, 28, 161.

ofercuman, *sv.*, *overcome*, inf. —,
235.

oferdrencan, *wv.*, *oversaturate*,
inebriate, ind. pret. 3d sing. *ofer-*
drencete, 31.

oferwinnan, *sv.*, *conquer*, pp. *ofer-*
wunnen, 320.

ofost, *sf.*, *haste*, ip. *ofstum*, 10, 35, 70.

ofostlice, *av.*, *quickly, forthwith*,
150, 169.

on, prep. w. dat., *on, in*, 5, 13, 22,
30, 57 (2), 65, 66, 69, 93, 94, 97,
106, 127, 145, 153, 161, 167, 202,
209, 278, 282, 295, 298, 315, 320,
322, 333, 344; w. acc., *on, into*,
44, 50, 51, 54, 111, 130, 177, 204,
209, 236, 266, 292 (2), 301, 307,
308, 313.

on, *av.*, *in*, 129.

onbryrdan, *wv.*, *inspire*, ind. pret.
3d sing. *onbryrde*, 95.

ónettan, *wv.*, *hasten, hurry*, ind.
pret. 3d sing. *ónette*, 162; ind.
pret. 3d plur. *ónettan*, 139.

ongéan, prep. w. acc., *toward*, 165.

onginnan, *sv.*, *begin*, ind. pret. 3d
sing. *ongan*, 80, 281; ind. pret. 3d
plur. *ongunnon*, 42, 270.

ongitan, *sv.*, *perceive, learn*, ind.
pret. 3d plur. *ongéaton*, 168, 238.

onhætan, *wv.*, *fire, enkindle*, pp.
onhæted, 87.

oninnan, prep. w. acc., *into, among*,
313.

onléon, *sv. w. dat. of pers. and gen.*
of thing, lend, vouchsafe, ind. pret.
3d sing. *onléah*, 124.

onmiddan, prep. w. dat., *amid*,
upon, on . . . middan, 68.

***onwacan** (*onwæcan?*), *sv.*,
awake, opt. pret. 3d sing. *onwóce*, 77.

†onwriðan, *sv.*, *uncover, disclose*,
inf. —, 173.

orc, *sm.*, *pitcher, flagon*, np. *orcas*, 18.

óretmæg, *sm.*, *warrior*, ap. *óret-*
mæcgas, 232.

orfeorme, *aj. w. inst.*, *deprived of*,
npm. —, 271.

orsáwle, *aj.*, *lifeless*, nsm. —, 108.

óð, *cj.*, *until*, 140, 293.

óðer, *aj.*, *other*, *asf.* *óðre*, 109.

óð ðæt, *cj.*, *until*, 30, 33, 134, 238.

oððe, *cj.*, *or*, 259, 340.

óððringan, *sv. w. dat. of pers. and*
acc. of thing, wrest away, ind.
pret. 1st sing. *óððrøng*, 185.

ræd, *sm.*, *good counsel, sense*, ds.
ræde, 97; gp. *ræda*, 68.

ræfnan, *wv.*, *perform*, ind. pret. 3d
plur. *ræfnon*, 11.

ræswa, *sm.*, *chief, leader*, np. *ræswan*, 12, 178.

randwiggend, *sm.*, *shield-warrior*,
gp. *randwiggendra*, 188; np. *rønd-*
wiggende, 11, 20.

réad, *aj.*, *red*, ds. *réadum*, 339.

recene, *av.*, *immediately*, 188.

réocan, *sv.*, *reek*, inf. pres. part.
réocende, 314. [rēste, 54.

rēst, *sf.*, *couch, bed*, ds. *reste*, 68; *as.*

rēstan, *wv.*, *rest*, ind. pret. 3d sing.
rēste, 44; ind. pret. 3d plur. *rēston*,
322.

rēðe, *aj.*, *raging, rude, savage*, apm.
—, 349.

rice, *aj.*, *powerful, noble*, nsm. wk.
rica, 20, 44, 68; dsm. wk. *rican*, 11;
asm. —, 234.

rice, *sn.*, *kingdom*, ds. —, 344.

riht, *aj.*, *right, true*, dsm. *rihte*, 97.

rinca, *sm.*, *warrior, man*, gp. *rinca*,
54, 339.

roder, *sm.*, *heaven*, dp. *roderum*, 5;
ap. *roderas*, 349.

- róf**, aj., *vigorous, valiant*, npm. rófe, 20; gp. rófra, 53.
- ronðwiggend**, see randwiggend.
- rúm**, aj., *spacious*, apm. rúme, 349.
- rúm**, sn., *room, opportunity*, ns. —, 314.
- rúme**, av., *spaciously*, 97.
- rún**, sf., *council*, ds. rúne, 54.
- sacu**, sf., *strife, battle*, ds. sæcce, 289.
- ságan**, wv., *lay low*, pp. geságed, 294.
- sálan**, wv., *bind*, pp. gesáled, 114.
- salowigpád**, aj., *dark-coated*, nsm. wk. salowigpáda, 211.
- sár**, aj., *grievous, sore*, gp. sárra, 182.
- sceacan**, sv., *hasten*, inf. —, 292.
- scealc**, sm., *man*, np. scealcas, 230.
- scearp**, aj., *sharp*, asm. scearpne, 78.
- scéað**, sf., *sheath*, ds. scéaðe, 79; dp. scéaðum, 230.
- sceaða**, sm., *enemy*, gp. sceaðena, 193.
- scéotend**, sm., *shooter, fighter*, np. —, 305.
- sceran**, sv., *cut, cleave*, ind. pret. 3d plur. scaëron, 305.
- scild**, sm., *shield*, np. scildas, 204.
- scildburh**, sf., *testudo, roof of shields, shield-roofed phalanx*, as. —, 305.
- scífr**, aj., *bright, gleaming*, apm. scíre, 193.
- †scírmæled**, aj., *splendidly marked, splendidly decorated*, apn. —, 230.
- sculan**, anv., *shall, be about to*, ind. pres. 3d sing. sceal, 119; ind. pres. 1st plur. sculan, 288; ind. pret. 3d sing. sceolde, 63.
- scúr**, sm., *storm of battle, shower*, dp. scúrum, 79; ap. scúras, 221.
- scýne**, aj., *beautiful*, apf. —, 317.
- scyppend**, sm., *Creator*, gs. scyppendes, 78.
- se**, dem. prn. and def. art., *that, the*, ns. —, 9, 20, 25, 28, 32, 44, 48, 52, 61, 68, 76, 94, 111, 205, 206, 252, 254, 256, 293, 309, 339; gs. ðæs, 4 (2), 47, 102, 127, 151, 173, 178, 248, 294; ds. ðám, 3, 7, 11, 119, 121, 127, 135, 217, 295, 315, 320, 346 (2), 347; as. ðone, 71, 75, 98, 100, 104, 106, 110, 258, 259; is. ðý, 12; np. ðá, 208, 236, 332 (ðáðe, 214, 238, 297, 323); gp. ðára, 276; dp. ðám, 175, 242, 283; ap. ðá, 10.
- searoðncol**, aj., *discerning, sagacious*, nsf. —, 145; gp. searoðncelra, 331.
- sécan**, wv., *seek*, ind. pres. 3d sing. séceð, 96.
- sæg**, sm., *man, hero*, np. sægas, 201.
- sægan**, wv., *tell, ascribe*, inf. —, 152; ind. pret. 3d sing. sægde, 342.
- sendan**, wv., *send*, ind. pret. 3d sing. (or opt. pres. 3d sing.) sende, 190; ind. pret. 3d plur. sendon, 224.
- séo**, dem. prn. and def. art., *that, the*, ns. —, 34, 56, 125, 160, 171, 176, 254, 256, 324; gs. ðære, 137; ds. ðære, 149, 167, 203, 286, 327, 341; as. ðá, 35, 43, 55, 58, 111, 165, 236, 260, 307; np. ðá, 133; gp. ðára, 158.
- síd**, aj., *roomy, ample*, apf. síde, 338.
- sigefolc**, sn., *victorious people*, ds. sigefolce, 152.
- sigeróf**, aj., *earnest for victory, valorous*, np. sigerófe, 177.
- †[sige]ðúf**, sm., *[triumphal] banner*, ap. [sige]ðúfas, 201.
- sigewung**, sm., *field of victory*, ds. sigewunge, 295.
- sigor**, sm., *victory, triumph*, gs. sigores, 124; as. —, 89; is. f., 299.
- sigorléan**, sn., *reward of victory*, as. —, 345.
- sín**, poss. prn., *his, her*, dsf. sínre, 132; dsn. sínum, 99; apm. síne, 29.
- sinc**, sm., *treasure, riches*, gs. sines, 30, 340.

- singan**, sv., *sing*, ind. pret. 3d sing. sang, 211.
- sittan**, sv., *sit*, inf. —, 15; ind. pret. 3d plur. sæton, 141; opt. pret. 3d sing. sæte, 252.
- sif**, sm., *journey, time*, as. —, 145; is. síðe, 73, 109.
- sif**, av., *tardily*, 275.
- sifæt**, sn., *journey*, ds. síðfate, 336.
- slæp**, sm., *sleep*, is. slæpe, 247.
- sléan**, sv., *smite, strike, strike down*, ind. pret. 3d sing. slóh, 103, 108; ind. pret. 3d plur. slógon, 231.
- †slegefæge**, aj., *doomed to perish*, apm. —, 247.
- snel(1)**, aj., *active, swift-moving*, gp. snelra, 199.
- snotor**, aj., *prudent, wise*, nsf. wk. snotere, 125; asf. wk. snoteran, 55.
- snúde**, av., *quickly*, 55, 125, 199.
- somod**, av., *together*, 163, 269, 282, 288.
- sorg**, sf., *sorrow, distress*, gp. sorga, 182; dp. sorgum, 88.
- sóð**, aj., *true*, asm. sóðne, 89, 345.
- sparian**, vv., *spare*, ind. pret. 3d plur. sparedon, 233.
- spówan**, sv. impers. w. dat., *succeed*, ind. pret. 3d sing. spēow, 274.
- sprecan**, sv., *speak*, ind. pret. 3d sing. spræc, 160, 176.
- standan**, sv., *stand*, ind. pret. 3d plur. stódon, 267.
- starian**, vv., *gaze*, inf. —, 179.
- stéap**, aj., *deep*, npm. stéape, 17.
- †stedeheard**, aj., *firm, strong*, apm. stedehearde, 223.
- steppan**, sv., *step, march*, ind. pret. 3d plur. stópon, 39, 69, 200, 212, 227.
- stercedferhð**, aj., *resolute-souled, stout-hearted*, npm. stē[rced]ferhðe, 55, stercedferhðe, 227.
- stifmód**, aj., *fierce-minded*, nsm. wk. stiðmóda, 25.
- stræł**, sm., *arrow*, ap. stræłas, 223.
- stréam**, sm., *stream, water*; (pl.) sea, ap. stréamas, 349.
- styrman**, vv., *storm*, ind. pret. 3d sing. styrmde, 25; ind. pret. 3d plur. styrmдон, 223.
- †styrnmód**, aj., *stern of mood*, npm. styrmnóde, 227.
- sum**, indef. prn., *a certain one, some one*, ns. —, 275; asm. sumne, 148.
- sundoryrfe**, sm., *private property*, gs. sundoryrfes, 340.
- súsl**, sn., *torture, anguish*, is. súsle, 114.
- swá**, av. cj., *so, as*, 28, 32, 38, 67, 68, 95, 102, 123, 126, 130, 143, 197, 236, 277.
- swæsendo**, snpl., *banquet*, ap. —, 9.
- swátig**, aj., *bloody*, asm. swátigne, 338.
- swaðu**, sf., *track, footprint*, ds. swaðe, 322.
- swegel**, sn., *heaven*, gs. swegles, 80, 88, 124, 345, 350.
- swéora**, sm., *neck*, as. swéoran, 106.
- †sweorcendferhð**, aj., *downcast, disconsolate*, npm. sweorcendferhðe, 269.
- sweord**, sn., *sword*, as. —, 338; is. sweorde, 89, 289; ap. swyrd, 230, 318; ip. sweordum, 194, 295; swyrdum, 264, 302, 322.
- swéot**, sn., *troop, army*, ns. —, 299.
- sweotole**, av., *clearly*, 177.
- sweotollice**, av., *clearly*, 136.
- swíma**, sm., *swoon*, ds. swíman, 30, 106.
- swif**, aj., *strong*, comp. isf. swiðran (= *right*), 80.
- swiðe**, av., see swyðe.
- swiðlic**, aj., *violent, furious*, asn. —, 240.
- swiðmód**, aj., *vehement-souled*, nsm. —, 30, 340.
- swiðrian**, vv., *destroy*, pp. geswiðrod, 266.

swutellian, *vv.*, *display, manifest*, pp. geswutelod, 285.
swylc, *aj.*, as *rel. prn.*, *such as*, *which*, *asm.* swylcne, 65.
swylce, *av.*, as, 18, 338, 344, 349.
swylce, *cj.*, as *if*, 31.
swyrd, see *sweord*.
ƿswyrdgeswing, *sn.*, *sword-stroke*, *sword-brandishing*, *as.* —, 240.
swýðe, *av.*, *much, greatly*, 88; *comp.* swýðor, 182.
sylf, *prn.*, *self, own*, *gsm.* sylfes, 350; *dsf.* sylfre, 336; *asn.* —, 204; *gp.* sylfra, 285.
sym(b)el, *sn.*, *feast*, *ds.* symle, 15.
symbol, *sn.*, *continuance, perpetuity*, *as.* —, 44 (on symbol = *always*).
syððan, *av.*, *after, since*, 114.
syððan, *cj.*, as *soon as*, 160, 168, 189, 218.
tácnian, *vv.*, *signify, betoken*, pp. getácnod, 197, 286.
téon, *sv.*, *draw, pull*, *ind. pret.* 3d sing. téah, 99.
teran, *sv.*, *tear*, *inf.* —, 281.
tíd, *sf.*, *time*, *ds.* tíde, 286; *as.* —, 307.
tilian, *vv.* w. *gen.*, *provide*, *inf.* —, 208.
tír, *sm.*, *glory*, *ns.* —, 157; *gs.* tíres, 93, 272; *as.* —, 197.
ƿtíð, *sf.*, *gift, boon*, *as.* tíðe, 6.
tó, *prep.* w. *dat.*, *to*, 7, 9, 11, 15, 16, 36, 40, 43, 54, 74, 96, 120, 141, 147, 152, 169, 174, 176, 189, 196, 200, 202, 213, 220, 275, 281, 283, 296, 297, 312, 323, 327, 335, 346, 348.
tóbrédan, *sv.* w. *instr.*, *shake off*, *inf.* tóbrédon, 247.
tógéanes, *prep.* w. *dat.*, *toward*, 149.
tohte, *sf.*, *conflict*, *ds.* tohtan, 197.
torht, *aj.*, *illustrious*, *asf. wk.* torhtan, 43.
torhtlic, *aj.*, *splendid*, *nsm.* —, 157.
torhtmód, *aj.*, *glorious-souled*, *nsm.* —, 6, 93.

torn, *sm.*, *grief, rage*, *as.* —, 272.
torne, *av.*, *wretchedly, miserably*, 93.
tóð, *sm.*, *tooth*, *dp.* tóðon, 272.
tóweard, *aj.*, *approaching, imminent*, *nsm.* —, 157, 286.
træf, *sn.*, *tent, pavilion*, *ds.* træfe, 43, 255; *as.* —, 268.
trum, *aj.*, *firm, settled*, *asm.* trumne, 6.
twéogan, *vv.*, *doubt*, *ind. pret.* 3d sing. twéode, 1, 346.

ðá, *dem. prn.*, see *se, séo, and ðæt*.
ðá, *av. cj.*, *there, where; then, when*, 2, 3, 7, 15, 21, 34, 41, 54, 55, 61, 64, 67, 73, 77, 80, 94, 97, 98, 103, 107 (2), 108, 122, 125, 130, 132, 138, 145, 146, 147, 159, 169, 171, 176, 199, 220, 246, 269, 272, 275, 278, 280, 290, 302, 324.
ðær, *av. cj.*, *there, where*, 2, 17, 40, 44, 46, 63, 113, 119, 284, 308.
ðærinne, *av.*, *therein*, 50 (cf. also *ðær . . . inne*, 44-45).
ðæt, *dem. prn.*, *that*, *ns.* —, 12, 110, 155, 216; *gs.* ðæs, 5, 20, 60, 162, 205, 234, 239; (= *for that*) 342, 347 (2); *ds.* ðám, 15, 40, 43, 70, 141, 143 (2), 152, 176, 255, 266, 275, 336; *as.* —, 10, 19, 24, 59, 82, 151, 182, 204, 241, 276, 283, 341; *is.* ðé, 53, ðon(?), 92; *dp.* ðám, 9, 220; — ðæs ðe (= *since*), 13; (= *because*), 345; *rel. prn.*, *as.* —, 332, 339.
ðæt, *cj.*, *that; introducing result clauses: 4 (or final), 48 (or final), 105, 106, 110, 136; introducing substantive clauses: (a) subject, 156, 286; (b) object, 27, 56, 89, 93, 118, 153, 168, 184 (or final), 188, 208, 240, 254, 276 (dative relation, March, AS. Gram. § 468, b).
ðancolmód *aj.*, *discreet, heedful, attentive*, *asf.* ðancolmóde, 172.
ðanonne, *av.*, *thence, away*, —, 132; ðonnan, 118.*

- ŵe**, rel. prn., *who, which, that*, 50, 71, 96, 124, 158, 181, 235, 258, 284, 343, 347, 348; in locative sense (= *in which*), 127, 288(?).
- ŵe**, cj., *since, because*, 6.
- ŵeah**, av., *however*, 257.
- ŵeah**, cj., *though*, 20.
- ŵearf**, sf., *need*, as. ŵearfe, 3, 32.
- ŵearfende**, aj., *needy*, dsf. ŵearfendre, 85.
- ŵearle**, av., *very, exceedingly*, 74, 86, 262, 268, 307.
- †ŵearlmód**, aj., *stout-souled, puissant*, nsm. —, 66, 91.
- ŵéaw**, sm., *conduct*; in plur., *morals, virtues*, dp. ŵéawum, 129.
- ŵeg(e)n**, sm., *thane, officer, warrior*, np. ŵegnas, 307; ap. ŵegnas, 10.
- ŵencan**, wv., *intend, mean*, ind. pret. 3d sing. ŵóhte, 58; ind. pret. 3d plur. ŵóhton, 208.
- ŵenden**, cj., *while*, 66.
- ŵéoden**, sm., *prince, king*, ns. —, 66, 91; gs. ŵéodnes, 268, ŵeoðnes, 165; ds. ŵéodne, 3, 11.
- †ŵéodguma**, sm., *man of the people*, np. ŵéodguman, 208, 332.
- ŵéon**, see geðungen.
- †ŵéowen**, sf., *handmaid*, ns. —, 74.
- ŵés**, dem. prn., *this*, dsf. ŵysse, 66; asm. ŵysne, 90; ism. ŵýs, 2, 89; gp. ŵyssa, 187.
- ŵiegan**, sv., *receive*, ind. pret. 3d plur. ŵégon, 19.
- ŵin**, poss. prn., *thy*, gsf. ŵinre, 85, 91.
- †ŵínen**, sf., *handmaid*, as. ŵínenne, 172.
- ŵing**, sn., *thing, deed*, gs. ŵinges, 60; as. —, 153.
- ŵollan**, wv., *endure*, ind. pret. 3d plur. ŵoledon, 215; pres. part. ŵoligende, 272.
- ŵonan**, see ðanonne.
- ŵoncwyrðe**, aj., *memorable*, asn. —, 153.
- ŵonne**, cj., *than*, 330.
- ŵrág**, sf., *time* (ealle ŵráge = *continuously*), as. ŵráge, 237.
- ŵréat**, sm., *company, cohort*, is. ŵréate, 62; ip. ŵréatum, 164.
- ŵringan**, sv., *throng, press forward, approach*, inf. —, 249; ind. pret. 3d plur. ŵrunгон, 164; pp. ge-ŵrunгон, 287.
- ŵrym**, sm., *majesty, force, troop*, ns. —, 86; ŵrymmes, 60; is. ŵrymme, 332; ip. ŵrymmum, 164.
- ŵrymful**, aj., *majestic, peerless*, nsf. —, 74.
- ŵrymlíc**, aj., *sumptuous*, apn. —, 8.
- ŵrýnes**, sf., *Trinity*, gs. ŵrýnesse, 86.
- ŵú**, pers. prn., *thou*, as. ŵé, 83; np. gé, 153, 158, 177, 196; dp. éow, 152, 154, 156, 188, 197; ap. éow, 188.
- ŵurfan**, anv., *need*, ind. pres. 3d sing. ŵearf, 117; opt. pres. 2d plur. ŵyrfen, 153.
- ŵurh**, prep. w. acc., *through, by means of*, 49, 151, 186, 198, 304, 334, 350.
- ŵus**, av., *thus*, 93.
- ŵúsendmælum**, av., *by thousands*, 165.
- ŵyder**, av., *thither*, 129.
- ŵýstre**, aj., *gloomy*, nsf. —, 34.
- ŵýstru**, sf., *shade, darkness*, dp. ŵýstrum, 118.
- ufan**, av., *above*, on ufan, 252.
- under**, prep. w. dat., *under*, 67, 203, 219, 333; w. acc., 113.
- unléd**, aj., *miserable*, gsm. unlédan, 102.
- unlyfigende**, aj., *unliving, dead*, gsm. unlyfigendes, 180; dp. unlyfigendum, 316.
- unnan**, anv. w. dat. of person and gen. of thing, *grant*, ind. pret. 3d sing. úðe, 123, 183.
- unrót**, aj., *dejected, joyless*, npm. unróte, 284.

unsófte, av., *harshly, cruelly*, 228.
†unswæslíc, aj., *ungentle, bitter, grievous*, as. *unswæslícne*, 65.
unsýfre, aj., *impure*, nsm. wk. *unsýfra*, 76.
úp, av., *up*, 9.
úre, see ic.
úrigfeðere, aj., *dewy-feathered*, nsm. *úrigfeðera*, 210.
ús, see ic.
út, av., *out*, út of, 70, 135.
úte, av., *outside*, 284.

wæccan, wv., *watch*, infl. pres. part. *wæccende*, 142.
wælgifre, aj., *greedy for slaughter, ravenous*, nsm. —, 207; dp. *wælgifrum*, 296.
†wælsceol, sn.(?), *carnage*, as. —, 313.
wæpen, sn., *weapon*, ap. —, 291.
wærloga, sm., *truce-breaker, perfidious one*, as. *wærlogan*, 71.
wald, sm., *forest, wold*, ds. *walde*, 206.
waldend, sm., *ruler, king*, ns. —, 5, 61.
wan, aj., *dark, black*, nsm. wk. *wanna*, 206.
wé, see ic.
†wéagesið, sm., *companion in woe*, np. *wéagesiðas*, 16.
weall, sm., *wall*, gs. *wealles*, 151; as. —, 161; ap. *weallas*, 137.
wealgeat, sn., *rampart-gate*, ds. *wealgate*, 141.
weard, sm., *Guardian*, ns. —, 80.
weard, sf., *ward, watch*, as. *wearde*, 142.
weard, av., *toward*, wið . . . weard, 99.
wegan, sv., *carry*, ind. pret. 3d plur. *wágon*, 326.
wel, av., *well*, 27, 103.
wénan, wv. w. gen., *suspect, apprehend*, ind. pret. 3d sing. *wénde*, 20.

weorpan, sv., *cast, fling*, ind. pret. 3d plur. *wurpon*, 291.
weorðan, sv., *become, be*, ind. pret. 3d sing. *wearð*, 21, 57, 97, 155, 166, 199, 216, 265, 275; ind. pret. 3d plur. *wurdon*, 159; impers. w. acc., pp. *geworden*, 260.
weorðian, wv., *honor*, pp. *geweorðod*, 299.
weorðmynd, sf., *honor*, as. *weorðmynde*, 343.
wer, sm., *man*, np. *weras*, 71, 142, 163, 241; ap. *weras*, 249.
wérigferhð, aj., *weary-hearted, sad of heart*, npm. *wérigferhðe*, 291; apm. [*wérig*]ferhðe, 249.
werod, sn., *host*, ns. —, 199; gp. *weroda*, 343.
wesan, anv., *be*, ind. pres. 3d sing. *ys*, 86, 87, 93, 154, 156, 285, 286; ind. pres. 3d plur. *syndon*, 195; ind. pret. 3d sing. *wæs*, 12, 46, 56, 73, 113, 146, 161, 168, 272, 314; (with negative prefix: *næs*, 107, 257;) ind. pret. 3d plur. *wæron*, 17, 225, 238, 255, 284, 305, 323; opt. pres. 3d sing. *sý*, 347; opt. pret. 3d plur. *wæron*, 31.
wíd, aj., *distant, enduring*, dsn. wk. *wídan*, 348.
wíde, av., *far and wide*, 156.
wíðl, sn., *pollution, defilement*, ds. *wíðle*, 59.
wif, sn., *woman*, ns. —, 148, 163.
wiga, sm., *warrior*, gp. *wigena*, 49.
wiggend, sm., *warrior*, as. —, 258; np. —, 69, 141, 313; dp. *wiggen-dum*, 283.
wiht, av., *a whit, at all*, 274.
willan, sm., *enjoyment, gratification*, ds. *willan*, 296.
willan, anv., *will, desire*, ind. pres. 1st sing. *wylle*, 84, 187; ind. pret. 3d sing. *wolde*, 59, 183.
wín, sn., *wine*, ds. *wíne*, 29; is. *wíne*, 67.

- wind**, sm., *wind*, as. —, 348.
windan, sv., *roll*, ind. pret. 3d sing. wand, 110.
winedryhten, sm., *friendly lord*, as. —, 274.
wingedrinc, sn., *wine-drinking, wassail*, ds. wingedrince, 16.
†wínháte, sf., *invitation to wine*, as. wínhátan, 8.
wínsæd, aj., *wine-sated*, npm. wínsade, 71.
witan, anv., *know*, ind. pret. 3d plur. wistan, 207; with prefixed ne, ind. pret. 3d sing. nyste, 68.
wíte, sn., *torment, agony*, ip. wítum, 115.
wlǽ, prep. w. gen., *against, toward*, 4, 99, 162, 248; w. acc., 260.
wlǽtrotod, sn., *retreat*, as. —, 313.
wlanc, aj., *lordly, stately*, nsf. —, 326; npm. wlance, 16.
wlitan, sv., *look*, inf. —, 49.
wlītig, aj., *fair, beauteous, gorgeous*, gsf. wk. wlitegan, 137, dsn. wk. wlitegan, 255.
wolcen, sn., *cloud, welkin*, gp. wolcna, 67.
wōm, sm., *foulness, sin*, ds. wōmme, 59.
wōmfull, aj., *foul*, nsm. —, 77.
word, sm., *word*, as. —, 82, 151, 283; ip. wordum, 241.
worn, sm., *multitude*, dp. wornum, 163.
woruld, sf., *world*, as. —, 156; ds. worulde, 66.
woruldbúende, sm. pl., *world-dwellers*, gp. woruldbúendra, 82.
wreccan, wv., *awake, arouse*, ind. pret. 3d plur. wręhton, 228, 243.
wuldor, sn., *glory*, ns., 155, 248; gs. wuldres, 59; ds. wuldre, 345; as. —, 343.
†wuldorblæd, sm., *glorious success*, ns. —, 156.
wulf, sm., *wolf*, ns. —, 206; dp. wulfum, 296.
wundenlocc, aj., *curly-haired*, nsf. —, 77, 103, 326.
wundor, sn., *wonder*, dp. wundrum, 8.
wunian, wv., *dwell*, inf. —, 119; ind. pret. 3d. sing. wunode, 67.
wyllan, see willan.
wyrcean, wv., *make, issue, strive*, inf. —, 8; ind. pret. 3d sing. worhte, 65; ind. pret. 3d plur. worhton, 303.
wyrm, sm., *serpent, snake*, ip. wyrmum, 115.
†wyrmsēle, sm., *serpent-hall*, ds. —, 119.
ýcan, wv., *augment, aggravate*, inf. —, 183.
yldesta, see eald.
ymbe, prep. w. acc., *around*, 47, 268.
yrre, aj., *wrathful*, npm. —, 225.



KENNINGS.

GOD.

a) *God the Father, or God conceived as One:*

cyninga wuldor, 155.
dugeða waldend, 61.
frymða God, 83, 189.
†frymða waldend, 5.
swegles ealdor, 88, 124.

†swegles weard, 80.
tíres brytta, 93.
ðrymmes hyrde, 60.
ðrýnesse ðrym, 86.
weroda dryhten, 343.
†wuldres déma, 59.

†ðéoden gumena, 91 (but cf 66).

†árfæst cyning, 190.
fréa ælmihtig, 301.
mære ðéoden, 3.
mihtig dryhten, 92, 198.
†se héhsta déma, 4, 94.
se léofa dryhten, 347.
dryhten God, 300.

fæder on roderum, 5.

metod, 154, 261.
nærgend, 45.
scyppend, 78.
waldend, 5, 61.

se ælmihtiga, 7.
se alwalda, 84.

b) *God the Son:*

†bearn alwaldan, 84.

c) *God the Holy Ghost:*

frófre gæst, 83.

KING.

burga ealdor, 58.
†byrnwigena brego, 38.
eorla dryhten, 21.
gumena baldor, 9.
†rinca baldor, 339.
sinces brytta, 30.
wigena baldor, 49.
goldwine gumena, 22.
†ðéoden gumena, 66 (but cf. 91).

folctoga, 47.
goldgifa, 279.
†herewæða, 126, 173.
winedryhten, 274.

healdend, 290.

HOLOFERNES.

a) *as powerful, famous, etc.:*

†se bréma, 57.
se ríca, 20, 44, 68.
†se stíðmóða, 25.
†se ríca ðéoden, 11.

- b) *as tyrannical, perfidious, and wicked in general:*

morðres brytta, 90.

féondsceaða, 104.

léodhata, 72.

wárloga, 71.

†se hæðena hund, 110.

se bealofulla, 48, 100, 248.

†se deofolcunda, 61.

†se gálmóda, 256.

†se láðesta, 178, 315.

se módiga, 52.

†se unlæda, 102.

†se unsýfra, 76.

CHIEFTAINS, NOBILITY.

folces ráeswan, 12.

léoda ráeswan, 178.

ealdorduguð, 310.

folctogan, 194.

frumgáras, 195.

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byrnwiga, 39.

byrnwiggend, 17.

†cumbolwiga, 243, 259.

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- a) *in general:*

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- b) *natives, citizens, defenders:*

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- c) *foreigners, enemies:*

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†ealdhettende, 321.

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†herfolc, 234, 239.

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- d) *in hall:*

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†ides ellenróf, 109, 146.

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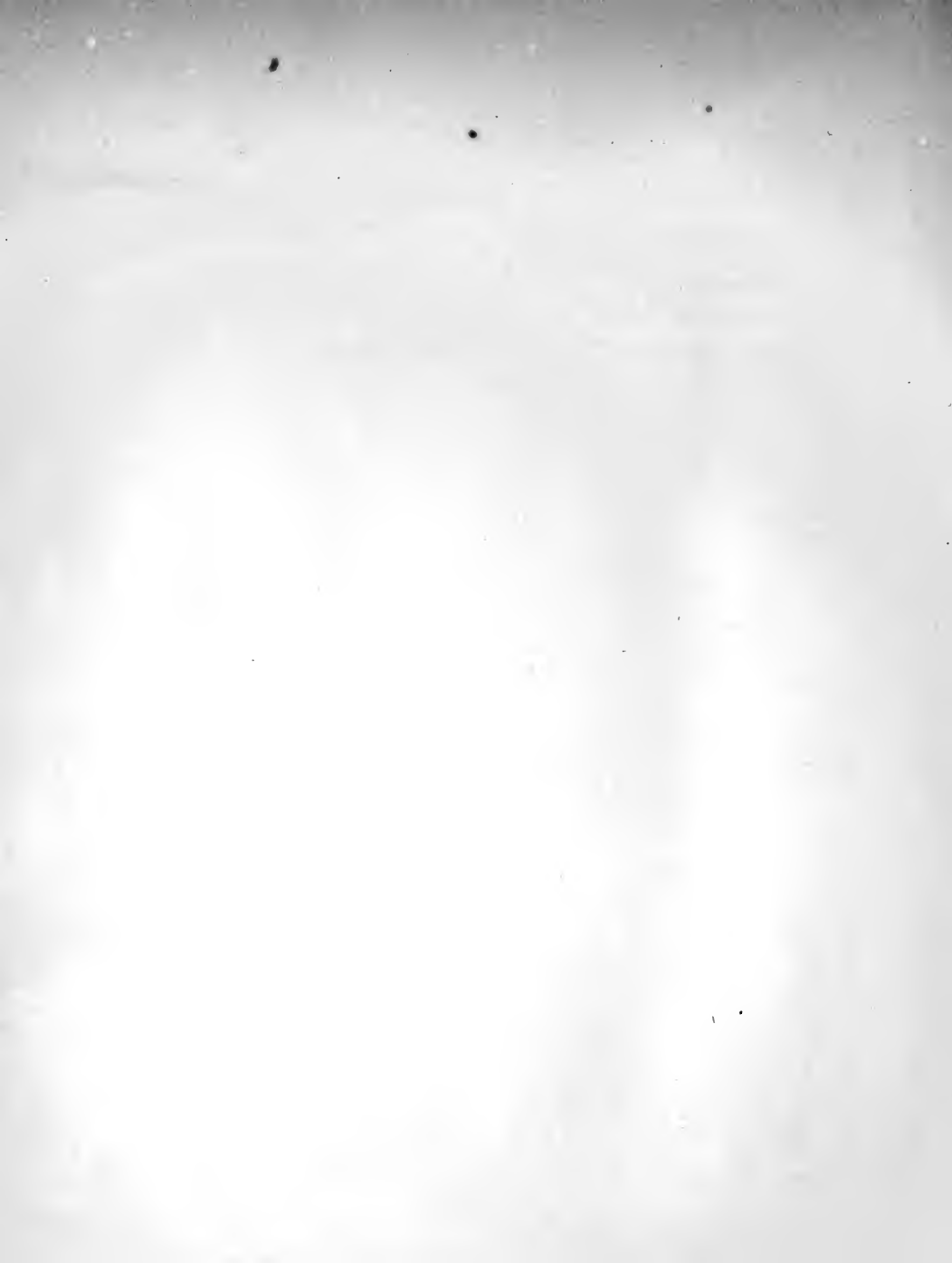
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COMPOUNDS.

COMPOUNDS ARRANGED UNDER THEIR FIRST ELEMENT.

ælf, elf: ælfscíne	féond: féondsceaða
æsc: æscplega, -róf	ferhð: ferhðgléaw
anbiht: anbyhtscealc	féðe: féðelást
ár: árfæst	fléoh: fléohnæt
beadu: beadorinc	flæt: flætsittende
béag: béahhroden	folc: folcstede, -toga
bealu: bealofull	fruma: frumgár
bædd: bædrest	fyrð: fyrðwic
benc: bencsittende	fyrn: fyrngesit
blác: bláchléor	gæst, giest: gystern
búr: búrgeteld	gál: gálferhð, -mód
burg: burgléode, burhsittende	gár: gárgewinn
byrne: byrnham, -wiga, -wiggend	gearu: gearoðncol
camp: compwíg	géomor: géomormód
collen: collenferhð	glæd: glædmód
cumbol: cumbolwiga	gléaw: gléawhýdig
cyne: cyneróf	gold: goldgifa, -wine
dæg: dægred, dægeweorc	grist: gristbitian
déofol: déofolcund	gúð: gúðfana, -frecra, -sceorp
dolg: dolhwund	gyte: gytesæl
dryht: dryhtguma	héafod: héafodgerim, -weard
éad: éaðhréðig	heaðu: heaðorinc
eald: ealdféond, -genfðla, -hetende	hæll: hellebryne
ealdor: ealdorduguð, -ðegn	heoru: heoruwápen
eall: eallgylden, ælmihtig, alwalda	hér: hérbúende
éað: éaðmédu	here: herefolc, -réaf, -wæða, herpað
æg: æcgplega	hete: heteðncol
eges: egessfull	hild: hildeléoð, -nædre
ellen: ellendæd, -róf, -ðriste	hin: hinsíð
éðel: éðelweard	horn: hornboga
fær: færspel	hréowig: hréowigmód
fæsten: fæstengeat	hyge: higerof, -ðncol

hyht: hyhtwynn	sundor: sundoryrfe
hype: hupseax	sweorcend: sweorcendferhð
hyrned: hyrnednëbb	swið: swiðmód
land: landbúende	swyrd: swyrdgswing
léod: léodhata	torht: torhtmód
lind: lindwiggend	ðancol: ðancolmód
mægen: mægenéacen	ðearl: ðearlmód
magu: magoðegn	ðéod: ðéodguma
medu: medugál, medoburg, -wérig	ðqnc: ðqncwyrdðe
morgen: morgencolla, -tíð	ðrym: ðrymful
mund: mundbyrd	ðásend: ðásendmælum
néah: néalácau	úrig: úrigfeðere
níð: níðheard, -hycgende	wæl: wælgifre, -scel
óret: óretmæcg	wær: wærloga
rand: randwiggend	wéa: wéagesið
salowig: salowigpád	weall: wealgeat
scild: scildburh	weorð: weorðmynd
scír: scírmæled	wérig: wérigferhð
searu: searoðancol	wín: wíngedrinc, -sæd
sige: sigefolc, -róf, -ðáf(?), -wong	wine: winedryhten
sigor: sigorléan	gewit: gewitloca
síð: síðfæt	wiðer: wiðertrod
slęge: slęgefęęe	wqm: wqmfll
stęde: stędeheard	woruld: woruldbúende
stęrced: stęrcedferhð	wuldor: wuldorblæd
stíð: stíðmód	wunden: wundenlocc
stýrn: stýrnmód	wyrm: wyrmsęle

COMPOUNDS ARRANGED UNDER THEIR SECOND ELEMENT.

ærn, ern: gystern	faęe: slęgefęęe
bítan: gristbítan	fæst: árfæst
blæd: wuldorblæd	fæt: síðfæt
boga: hornboga	fana: gúðfana
bryne: hęllebryne	féond: ealdféond
búende: hér-, land-, woruldbúende	ferhð: collen-, gál-, stęrced-, sweorc-
burg: medo-, scildburg	end-, wérigferhð
byrd: mundbyrd	feðere: úrigfeðere
colla: morgencolla	(ge)flit: fyrngęflit
cund: déofolcund	folc: hęre-, sigefolc
dæd: ęllendæd	freca: gúðfreca
(ge)drinc: wíngedrinc	full: bealo-, ęges-, ðrym-, wqmfull
dryhten: winedryhten	gál: medugál
duguð: ealdorduguð	gár: frumgár
éacen: mægenéacen	geat: fæsten-, wealgeat

gifa: goldgifa
 gifre: wælgifre
 gléaw: ferhðgléaw
 guma: dryht-, ðéodguma
 gylde: eallgylde
 hata: léodhata
 heard: nfð-, stædeheard
 hehtende: ealdhehtende
 hléor: bláchléor
 hōm(a): byrnhōm
 hréðig: éadhréðig
 broden: béahbroden
 hycgende: nfðhycgende
 hýdig: gléawhýdig
 læcan: néalæcan
 lást: féðelást
 léan: sigorléan
 léode: burgléode
 léoð: hildeléoð
 loca: gewitloca
 locc: wundenlocc
 loga: wærlōga
 mæled: scirmæled
 mælum: ðúsēndmælum
 mæcg, mæcg: óretmæcg
 médu: éaðmédu
 mihtig: ælmihtig
 mód: gál-, géomor-, glæd-, hréowig-,
 stíð-, styrr-, swíð-, torht-, ðancol-,
 ðearlmód
 mynd: weorðmynd
 nædre: hildēnædre
 nebb: hyrnednebb
 neft: fléohneft
 (ge)nfðla: ealdgeníðla
 pád: salowigpád
 pæð: herpæð
 plega: æsc-, ecplega
 réaf: hereréaf
 réd, réad: dægred
 rest: bæðrest
 (ge)rím: héafodgerím
 rinc: beado-, heaðorinc

róf: æsc-, cyne-, ellen-, hige-, sigeróf
 sæd: wínsæd
 sæl: gytesæl
 scealc: anbyhtscealc
 sceaða: féondsceaða
 scēl: wælsceļ
 sceorp: gáðsceorp
 scíne: ælfscíne
 seax: hupseax
 seļe: wyrmsēļe
 sittende: bænc-, burh-, flētsittende
 síð: hinsíð
 (ge)síð: wéagesíð
 spell: færspeļ
 stēde: folcstēde
 (ge)swing: swyrðgeswing
 (ge)teld: búrgeteld
 tíð: morgentíð
 toga: folctoga
 trod: wiðertrod
 ðancol: gearo-, heþe-, hige-, searo-
 ðancol (ðōncol)
 ðegn: ealdor-, magoðegn
 ðrīste: ellenðrīste
 ðúf: [sige]ðúf
 wæpen: heoruwæpen
 wæða: herewæða
 wealda, walda: alwalda
 weard: éðel-, héafodweard
 weorc: dægeweorc
 wérig: medowérig
 wíc: fyrdwíc
 wíg: cōmpwíg
 wiga: byrn-, cumbolwiga
 wiggend: byrn-, lind-, randwiggend
 wine: goldwine
 (ge)winn: gárgewinn
 wōng: sigewōng
 wund: dolhwund
 wynn: hyhtwynn
 wyrðe: ðōncwyrðe
 yrfe: sundoryrfe



VERBAL CORRESPONDENCES

BETWEEN JUDITH AND OTHER POEMS.

[These correspondences include, under the head of each poem, those which are common to Judith and that poem alone, or to Judith and that poem with one, two, or three others. The numbers 1, 2, 3, and 4 designate these four classes respectively, the subordinate classification under *a* and *b* marking the distinction between single words and phrases or clauses. When *cf.* is found outside the parenthesis, it indicates that the correspondence is but partial; when within the parenthesis, it signifies that the correspondence is as complete in the following poems as in those which precede.]

ANDREAS.

1.

- a*) cynerôf, J. 200, 312, An. 484, 585.
ealdgenfôla, J. 228, An. 1050, 1343.
gârgewinn, J. 308, An. 960.
gespôwan, J. 175, An. 1346.
træf, J. 43, 255, 268, An. 844.
weallgeat, J. 141, An. 1205.
- b*) céne under cumblum, J. 333, An. 1206.
dugedâ waldend, J. 61, An. 248.
fýsan tó gefeohte, J. 189, *cf.* An. 1189-90.
ic ðé . . . biddan wylle, J. 83-4, An. 81-4.
morðres brytta, J. 90, An. 1172.
swegles dréamas, J. 350, An. 641, 810; see also Ap. 32.
wælgifre fugel, J. 207, 296, *cf.* An. 372.
wítum gebunden, J. 115, An. 580.
swegles dréamas þurh his sylfes miltse, J. 350.
swegles dréamas
 . . . þurh þá æðelan miht.
 An. 641-2 (*cf.* 525).

2.

- a*) gáðfrec, J. 224, An. 1119 (*cf.* Ph.).
stercedferhð, J. 55, 227, An. 1235 (*cf.* El.).
swæsendo, J. 9, An. 386 (*cf.* Gen.).
ðrymlíc, J. 8, An. 245 (*cf.* B.).
unsýfre, J. 76, An. 1312 (*cf.* Chr.).
wérigferhð, J. 291, An. 1402 (*cf.* Whale).
- b*) folces ráswa, J. 12, An. 619, 1088 (*cf.* Gen.).
scárum heard, J. 79, scáheard, An. 1135 (*cf.* B.).
sweordum áswēbban, J. 322, An. 72 (*cf.* Brun.).
- 3.
a) healdend, J. 290, An. 225 (*cf.* Gen. and Rid.).
ðretmæg, J. 232, An. 664 (*cf.* B. and Edw.).
sigewong, J. 295, An. 1583 (*cf.* Ph. and Gu.).
ðásendmælum, J. 196, An. 874 (*cf.* Ex. and Sat.).
b) hæleð higeróf, J. 303, An. 1007, 1056 (*cf.* Gen. and Chr.).

4.
a) elþéod, J. 237, An. 974 (cf. H.M., Chr., and El.).
 sigeróf, J. 177, An. 1227 (cf. B., El., and Az.).
b) ðrýnesse ðrym, J. 86, An. 1687 (cf. Gu., Chr., and El.).

APOSTLES.

3.
b) ealle ðráge, J. 237, Ap. 30 (cf. Wid. and Ps.).

4.
b) æt sæcce, J. 289, Ap. 59 (cf. B., El., and Brun.).

AZARIAS.

4.
a) sigeróf, J. 177, Az. 47 (cf. B., El., and An.).

BEOWULF.

I.

- a*) eallgylden, J. 46, B. 1111, 2767.
 flētsittende, J. 19, 33, B. 1788, 2022.
 orc, J. 18, B. 2760, 3047.
b) búnan and ocras, J. 18, B. 3047.
 ellsor hwearf, J. 112, B. 55.
 fágum sweordum, J. 194, 264, 302, B. 586.
 gegán hæfdon, J. 140, 219, B. 2630.
 him wiht ne spēow, J. 274, B. 2854.

2.

- a*) beadorinc, J. 276, B. 1109 (cf. Met.).
 béahhroden, J. 138, B. 623 (cf. Rid.).
 byrnwiga, J. 39, B. 2918 (cf. Wand.).
 ellsendæd, J. 273, B. 876, 900 (cf. Gen. B.).

féondsceaða, J. 104, B. 554 (cf. Rid.).

gegnum, J. 132, B. 314, 1404 (cf. Sal.).

goldgifa, J. 279, B. 2652 (cf. Seaf.).
 hornboga, J. 222, B. 2437 (cf. Ps.).
 morgentid, J. 236, B. 484, 518 (cf. Brun.).

sigefolc, J. 152, B. 644 (cf. Cot. Gn.).

swátig, J. 338, B. 1569 (cf. Chr.).
 ðrymlíc, J. 8, B. 1246 (cf. An.).

b) eorla dryhten, J. 21, B. 1050, 2338 (cf. Brun.).

goldwine gumena, J. 22, B. 1171, 1476 (cf. El.).

háte on hréðre, J. 94, cf. hát on hréðre, B. 3148 (cf. Ruin).

láf cynn, J. 226, 311, B. 2008, 2354 (cf. Gen.).

linde beran, J. 191, B. 2365 (cf. By.).

neowol næs, J. 113, cf. B. 1411 (cf. El.).

scárum heard, J. 79, cf. scárfheard, B. 1033 (cf. An.).

se ríca, J. 20, 44, B. 310, 399, 1975 (cf. Gen.).

3.

a) búne, J. 18, B. 2775, 3047 (cf. Ex. Gn. and Wand.).

ellsor, J. 112, B. 55, 2254 (cf. Gen. and H.M.).

éðelweard, J. 321, B. 616, 1702, 2210 (cf. Dan. and Met.).

gebæran, J. 27, B. 1012, 2824 (cf. Fin. and Ps.).

heaðorinc, J. 212, B. 370, 2466 (cf. Ex. and Met.).

ðretmæcg, J. 232, B. 332, 363, 481 (cf. An. and Edw.).

4.

a) sigeróf, J. 177, B. 619 (cf. El., Az., and An.).

- b) æt sæcce, J. 289, B. 953, 1618, 2612, 2659, 2681 (cf. El., Brun., and Ap.).
 since brytta, J. 30, B. 607, 1170, 1922, 2071 (cf. Gen., El., and Wand.).

BRUNANBURH.

2.

- a) inwid, J. 28, Brun. 46 (cf. Sat.).
 morgentid, J. 236, Brun. 14 (cf. B.).
 salowigpád, J. 211, Brun. 61 (cf. F.M.).
 b) eorla dryhten, J. 21, Brun. 1 (cf. B.).
 sweordum áswębban, J. 322, Brun. 30 (cf. An.).

4.

- b) æt sæcce, J. 289, Brun. 4, 42 (cf. B., El., and Ap.).

BYRHTNOTH'S DEATH.

1.

- b) bord and brádsweord, J. 318, By. 15.
 earn ætes georn, J. 211, cf. earn æses georn, By. 107.
 gūðe gegremede, J. 306, By. 296.
 tīr æt tohtan, J. 197, cf. tīr æt getohte, By. 104.

2.

- a) scildburh, J. 305, By. 242 (cf. Sat.).
 b) linde beran, J. 191, By. 99 (cf. B.).
 mæste ðearfe (ágan), J. 3, By. 175 (cf. Jul.).

3.

- a) dæg(e)weorc, J. 266, By. 148 (cf. Ex. and El.).

4.

- a) hearra, J. 56, By. 204 (cf. Dan., Edw., and Gen. B.).

CHRIST.

1.

- a) bealofull, J. 63, Chr. 259, 909.
 hlýðan, J. 23, Chr. 883.
 nřðhycgende, J. 233, Chr. 1110.
 b) tīres brytta, J. 93, Chr. 462.
 swegles wuldor, J. 345, Chr. 110.

2.

- a) swátig, J. 338, Chr. 1459 (cf. B.).
 swíma, J. 30, 106, Chr. 1300 (cf. Gen.).
 swíðlic, J. 240, Chr. 955 (cf. Jul.).
 unsýfre, J. 76, Chr. 1232 (cf. An.).
 wide, J. 59, Chr. 1007 (cf. Gen.).
 węmfull, J. 77, Chr. 1535 (cf. El.).
 b) wýrmum bewunden, J. 115, cf. Chr. 625 (cf. Moods).

3.

- a) árétan, J. 167, Chr. 1501 (cf. Rid. and Hy.).
 b) Fréa ælmihtig, J. 301, Chr. 1379 (cf. Gen. and Ps. L.); see also Cædmon's Hymn 9.
 hæleð higeróf, J. 177, 303, Chr. 534 (cf. Gen. and An.).

4.

- a) elþéod, J. 237, Chr. 1084, 1337 (cf. H.M., An., and El.).
 b) ðrýnesse ðrym, J. 86, Chr. 599 (cf. Gu., An., and El.).

COTTONIAN GNOMES.

2.

- a) sigefolc, J. 152, Cott. Gn. 66 (cf. B.).

DANIEL.

1.

- a) herpað, J. 303, Dan. 38.

- b) *burga ealdor*, J. 58, Dan. 677, 713.
éaðost mihte, J. 75, 102, Dan. 50.

2.

- a) *medugál*, J. 26, Dan. 703 (cf. F. M.).
onhætan, J. 87, Dan. 225, 243 (cf. Sal.).

3.

- a) *éðelweard*, J. 321, Dan. 55 (cf. Met. and B.).

4.

- a) *hearra*, J. 56, Dan. 393 (cf. By., Edw., and Gen. B.).
 b) *réad gold*, J. 339, Dan. 59 (cf. Gen., Met., and Rid.).

DOOMSDAY.

1.

- b) *ðés ginna grund*, J. 2, D. 12.

EDWARD.

3.

- a) *óretmæg*, J. 232, Edw. 11 (cf. An. and B.).

4.

- a) *hearra*, J. 56, Edw. 32 (cf. By., Dan., and Gen. B.).

ELENE.

1.

- a) *æscróf*, J. 337, El. 202, 275.
ferhðgléaw, J. 41, El. 327, 881 (fyrhð-).
fyrngesflit, J. 264, El. 904.
hildenædre, J. 222, El. 119, 141.
níðheard, J. 277, El. 195.
 b) *be naman nemnan*, J. 81, El. 78.
éhton elðéoda, J. 237, El. 139.

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- flána scúras*, J. 81, El. 117.
gumena ðréate, J. 62, El. 254, 1096.
lýthwón bec(w)óm, J. 311, El. 142.
séo æðele, J. 176, 256, El. 1131.
ðeostrum forðylmed, J. 118, El. 767.
wigena baldor, J. 49, El. 344.
hlyned and dynede, J. 23, cf. El. 50-1, *ðonne rand dynede*, *campwudu clyned*; see also *Riming Song* 28.
súsle gesæled,
wyrnum bewunden, *wítum gewunden*, J. 115, cf. El. 1244-5,
synnum ásæled
bitrum gebunden, *bysgum beðrunen*.

2.

- a) *byrnwiggend*, J. 17, El. 224, 235 (cf. Hell).
éaðhréðig, *éaðhréðig*, J. 135, El. 266 (cf. Jul.).
gléawhýdig, J. 148, El. 935 (cf. Ps.).
léodhata, J. 72, El. 1300 (cf. Ex.).
lindwiggend, J. 42, El. 270 (cf. Met.).
stęrcedferhð, J. 55, 227, El. 38 (cf. An.).
úrigfeðere, J. 210, El. 29, 111 (cf. Seaf.).
wqmfull, J. 77, El. 761 (cf. Chr.).
 b) *fæder on roderum*, J. 5, El. 1151 (cf. Chr.).
frymða God, J. 5, 83, 189, El. 502 (cf. Gu.); see also *frumða God*, El. 345.
goldwine gumena, J. 22, El. 201 (cf. B.).
lifes belidenne, J. 280, cf. *life belidenes*, El. 878 (cf. Gu.).
neowolnæs, J. 113, El. 832 (cf. B.).
ðrymmes hyrde, J. 60, El. 348, 859 (cf. Jul.).
wolcna hróf, J. 67, El. 89 (cf. Ex.).

3.

- a) dæg(e)weorc, J. 266, El. 146 (cf. Ex. and By.).
 b) gedémed to deaðe, J. 196, cf. El. 500 (cf. Gu. and Jul.).
 ofstum miclum, J. 10, 70, El. 44, 102, 1000 (cf. Gen. and Sat.).

4.

- a) elþéod, J. 237, El. 139 (cf. H.M., An., and Chr.).
 sigeróf, J. 177, El. 47, 71, 158, 190, 437, 868 (cf. An., B., and Az.).
 b) æt sæcce, J. 289, El. 1178, 1183 (cf. B., Brun., and Ap.).
 since brytta, J. 30, El. 194 (cf. B., Gen., and Wand.).
 ðrýnesse ðrym, J. 86, El. 177 (cf. Gu., Chr., and An.).

EXETER GNOMES.

2.

- a) nest, J. 128, Ex. Gn. 38 (cf. F.M.).

3.

- a) búne, J. 18, Ex. Gn. 83 (cf. B. and Wand.).

EXODUS.

1.

- a) fyrdwíc, J. 220, Ex. 129.
 hereréaf, J. 317, Ex. 583.
 randwiggend, J. 11, 20, Ex. 435.

2.

- a) léodhata, J. 72, Ex. 40 (cf. El.).
 b) wolcna hróf, J. 67, Ex. 298 (cf. El.).

3.

- a) dæg(e)weorc, J. 266, Ex. 151, 315, 506, 518 (cf. By. and El.).

- heaðorinc, J. 212, Ex. 241 (cf. B. and Met.).
 þúsendmælum, J. 165, Ex. 196 (cf. An. and Sat.).

FINNSBURG.

3.

- a) gebæran, J. 27, Fin. 38 (cf. B. and Ps.).

FORTUNES OF MEN.

1.

- a) þencsittende, J. 27, F.M. 78.
 torhtlic, J. 157, F.M. 70.
 b) wer winsæd, J. 71, F.M. 50.

2.

- a) medugál, J. 26, F.M. 52, 57 (cf. Dan.).
 nest, J. 128, F.M. 28 (cf. Ex. Gn.).
 salowigpád, J. 211, F.M. 37 (cf. Brun.).

GENESIS A.

1.

- a) ælfscíne, J. 14, Gen. 1827, 2730.
 þeðrest, J. 36, Gen. 2248, 2715.
 ealdorduguð, J. 310, Gen. 2081.
 torhtmód, J. 6, 93, Gen. 1502.
 wiðertrod, J. 313, Gen. 2084.
 b) bælc forbíged, J. 267, bælc forbíge, Gen. 54.
 bláchléor ides, J. 128, Gen. 1970.
 gumena baldor, J. 9, 32, Gen. 2693.
 lęgran lífes, J. 184, Gen. 1841.
 léoda ráðswa, J. 178, Gen. 1656 (léode r.), 2075.
 swegles aldor, J. 88, 124, Gen. 862, 2540, 2807, 2878.
 ðære tíde . . . is neáh geðrunen, J. 286, Gen. 2508.

- 2.
- a) anbihtscealc, J. 38, Gen. 1870 (cf. Ps.).
 hérbúende, J. 96, Gen. 1079 (cf. Met.).
 swæsendo, J. 9, Gen. 2779 (cf. An.).
 swína, J. 30, 106, Gen. 1568 (cf. Chr.).
 ðancolmód, J. 172, Gen. 1705 (cf. Met.).
 wídl, J. 59, Gen. 1294 (cf. Chr.).
 wíngedrinc, J. 16, Gen. 2579 (cf. Met.).
- b) folces ráswa, J. 12, Gen. 1669 (cf. An.).
 láð cynn, J. 226, 311, Gen. 2548 (cf. B.).
 se ríca, J. 20, 44, Gen. 148, 2845 (cf. B.).

3.

- a) ęllor, J. 112, Gen. 773, 1868, 1896, 2733, 2784 (cf. H.M. and B.).
 healdend, J. 290, Gen. 172, 2315 (cf. An. and Rid.).
- b) Fréa ælmihtig, J. 301, Gen. 5, 116, 150, 173, 852, 904, 1359, 1427, 2351, 2759 (cf. Chr. and Ps. L.).
 hæleð higeróf, J. 303, Gen. 1550, 1709 (cf. An. and Chr.).
 ofstum miclum, J. 10, 70, Gen. 2672 (cf. El. and Sat.); see also Gen. 2502, 2930.

4.

- b) réad gold, J. 339, Gen. 2404 (cf. Dan., Met., and Rid.).
 sinces brytta, J. 30, Gen. 1857, 2727 (cf. B., El., and Wand.).

GENESIS B.

1.

- a) hréowigmód, J. 290, Gen. 771.

2.

- a) ęlléndæd, J. 273, Gen. 484 (cf. B.).

4.

- a) hearra, J. 56, Gen. 24 times (cf. By., Dan., and Edw.).

GIFTS OF MEN.

1.

- a) mægenéacen, J. 293, G.M. 98.
 b) helmas and hupseax, háre byrnan, J. 328, helm oððe hupseax oððe heaðubyrnan, G.M. 64.

GUTHLAC.

1.

- a) áfor, J. 257, Gu. 490.
 orsáwle, J. 108, Gu. 1167.
 gehlaestan, J. 36, Gu. 1307.
 b) ęft to éðle, J. 169, Gu. 326.

2.

- a) torne, J. 93, Gu. 1314 (cf. Jul.).
 b) frymða God, J. 5, 83, 189, Gu. 792 (cf. El.).
 lífes belidenne, J. 280, cf. lífe belidenne, Gu. 1312 (cf. El.).

3.

- a) sigewong, J. 295, Gu. 714, 893 (cf. An. and Ph.).
 b) gedémed to déaðe, J. 196, cf. Gu. 521 (cf. El. and Jul.).

4.

- b) ðrynesse ðrym, J. 86, Gu. 618 (cf. Chr., El., and An.).

HARROWING OF HELL.

2.

- a) byrnwiggend, J. 17, Hell 38 (cf. El.).

HUSBAND'S MESSAGE.

1.

- a) meduburg, J. 167, H.M. 16.
b) sæcgas and gesiðas, J. 201, sæcgum
and gesiðum, H.M. 33.

2.

- a) gewitloca, J. 69, H.M. 14 (cf.
Met.).

3.

- a) ęllor, J. 112, H.M. 3 (cf. B. and
Gen.).

4.

- a) ęlþeod, J. 237, H.M. 36 (cf. An.,
El., and Chr.).

HYMN.

3.

- a) árétan, J. 167, Hy. 10, 36 (cf. Chr.
and Rid.).

JULIANA.

1.

- a) gristbítian, J. 271, Jul. 596.
b) ealde æfðoncan, J. 265, Jul. 485.
háligre hyht geniwod, J. 98, þá
wearð þære hálgan hyht ge-
niwad, Jul. 607, cf. háligra
hyht, Jul. 642, and Chr. 529,
An. 1012, Gu. 926, Rood 148.
on fléam sceacan, J. 292, Jul. 630.
ongan his feax teran, J. 281-2,
ꝥπ. λery. cf. Jul. 595.
miltse ðinre mé ðearfendre, J. 85,
þæt þá miltsige mé þearfend-
um, Jul. 449.
seo hálige, J. 56, Jul. 315, 345,
567, 589, 696, 716.

2.

- a) éaðhréðig, éaðhréðig, J. 135, Jul.
257 (cf. El.).

swfðlic, J. 240, Jul. 55 (cf. Chr.).
torne, J. 93, Jul. 73 (cf. Gu.).

- b) mæste ðearfe (ágan), J. 3, Jul.
659 (cf. By.).
þrymmes hyrde, J. 60, Jul. 280 (cf.
El.).

3.

- b) gedémed to deaðe, J. 196, cf. Jul.
87 (cf. Gu. and El.).

MENOLOGIUM.

1.

- b) cwicera cynna, J. 324, Men. 93.

METRA.

1.

- a) hopian, J. 117, Met. 7⁴⁴.
symbol, J. 15, Met. 11⁹⁴.
woruldbúende, J. 82, Met. 8⁸⁵, 27²⁷,
29⁸³.
b) ealde ge geonge, J. 166, Met. 26⁸⁶,
cf. also B. 72, Gen. 1207, 2452,
and Ps. 148¹².
hearde gehæfted, J. 116, Met. 25⁴⁹.

2.

- a) beadorinc, J. 276, Met. 1¹⁸ (cf. B.).
gewitloca, J. 69, Met. 10¹², 12²⁶
(cf. H.M.).
hérbúende, J. 96, Met. 29⁶² (cf.
Gen.).
lindwiggend, J. 42, Met. 1¹³ (cf.
El.).
ðancolmód, J. 172, Met. 19¹⁴ (cf.
Gen.).
wíngedrinc, J. 16, Met. 25³⁹ (cf.
Gen.).

3.

- a) éðelweard, J. 321, Met. 1²⁴ (cf. B.
and Dan.).
heaðorinc, J. 212, Met. 9⁴⁵ (cf. B.
and Ex.).

4.
b) réad gold, J. 339, Met. 19⁶ (cf. Rid., Gen., and Dan.).

MOODS OF MEN.

2.
b) wýrmum bewunden, J. 115, cf. Moods 56 (cf. Chr.).

PHENIX.

1.
a) læððu, J. 158, 184, Ph. 582.
b) góða gehwylces, J. 32, Ph. 624.

2.
a) gáðfrec, J. 224, Ph. 353 (cf. An.).
3.
a) sigewong, J. 295, Ph. 33 (cf. An. and Gu.).

PSALMS.

1.
a) héafodweard, J. 239, Ps. 77¹⁹.
hlanca, J. 205, Ps. 118⁸³.
réocan, J. 314, Ps. 103³⁰, 143⁶.
sundoryrfe, J. 340, Ps. 67¹⁰.
unswæslíc, J. 65, ἀπ.λεγ. cf. Ps. 87⁸.
b) edwít ðolian, J. 215, Ps. 73¹⁰.
mid tóðon torn þoligende, J. 272,
cf. Ps. 111⁹ and Heliand 2143.

2.
a) anbihtscaalc, J. 38, Ps. 133¹ (cf. Gen.).
gléawhýdig, J. 148, Ps. 111⁶ (cf. El.).
hornboga, J. 222, Ps. 75⁸ (cf. B.).

3.
a) gebáeran, J. 27, Ps. 113⁶ (cf. B. and Fin.).
b) ealle ðráge, J. 237, Ps. 101²⁶ (cf. Ap. and Wid.).

PSALM L.

3.
b) Fréa ælmihtig, J. 501, Ps. L. 97 (cf. Gen. and Chr.).

RIDDLES.

1.
a) wundenlocc, J. 103, 326, Rid. 26¹¹.
2.
a) béahhroden, J. 138, Rid. 15⁹ (cf. B.).
féondsceaða, J. 104, Rid. 15¹⁹ (cf. B.).

3.
a) árétan, J. 167, Rid. 7⁶ (cf. Hy. and Chr.).
healdend, J. 290, Rid. 21²³ (cf. Gen. and An.).

4.
b) réad gold, J. 339, Rid. 49⁶ (cf. Gen., Dan., and Met.).

ROOD.

1.
b) sárta sorga, J. 182, Rood 80.
sorgum gedréfed, J. 88, Rood 20;
also Ruthwell Cross 11.

RUIN.

2.
b) háte on hréðre, J. 94, cf. hát on hréðre, R. 42 (cf. B.).

SALOMON AND SATURN.

1.
a) bysmerlíce, J. 100, Sal. 27.
2.
a) gegnum, J. 132, Sal. 352 (cf. B.).
onhætan, J. 87, Sal. 43 (cf. Dan.).

SATAN.

1.

a) burglode, J. 175, 187, Sat. 561.

2.

a) inwid, J. 28, Sat. 731 (cf. Brun.).
scildburh, J. 305, Sat. 309 (= arx)
(cf. By.).

3.

a) þúsendmælum, J. 165, Sat. 236,
509, 569, 632 (cf. An. and Ex.).

b) ofstum miclum, J. 10, 70, Sat. 629
(cf. Gen. and El.).

SEAFARER.

1.

a) gecunnian, J. 259, Seaf. 5.

2.

a) goldgifa, J. 279, Seaf. 83 (cf. B.).
úrigfeðere, J. 210, Seaf. 25 (cf.
El.).

WALDERE.

2.

b) háre byrnan, J. 328, Wald. 217.

WANDERER.

2.

a) byrnwiga, J. 39, Wand. 94 (cf. B.).

3.

a) búne, J. 18, Wand. 94 (cf. B. and
Ex. Gn.).

4.

b) sínces brytta, J. 30, Wand. 25 (cf.
B., El., and Gen.).

WHALE.

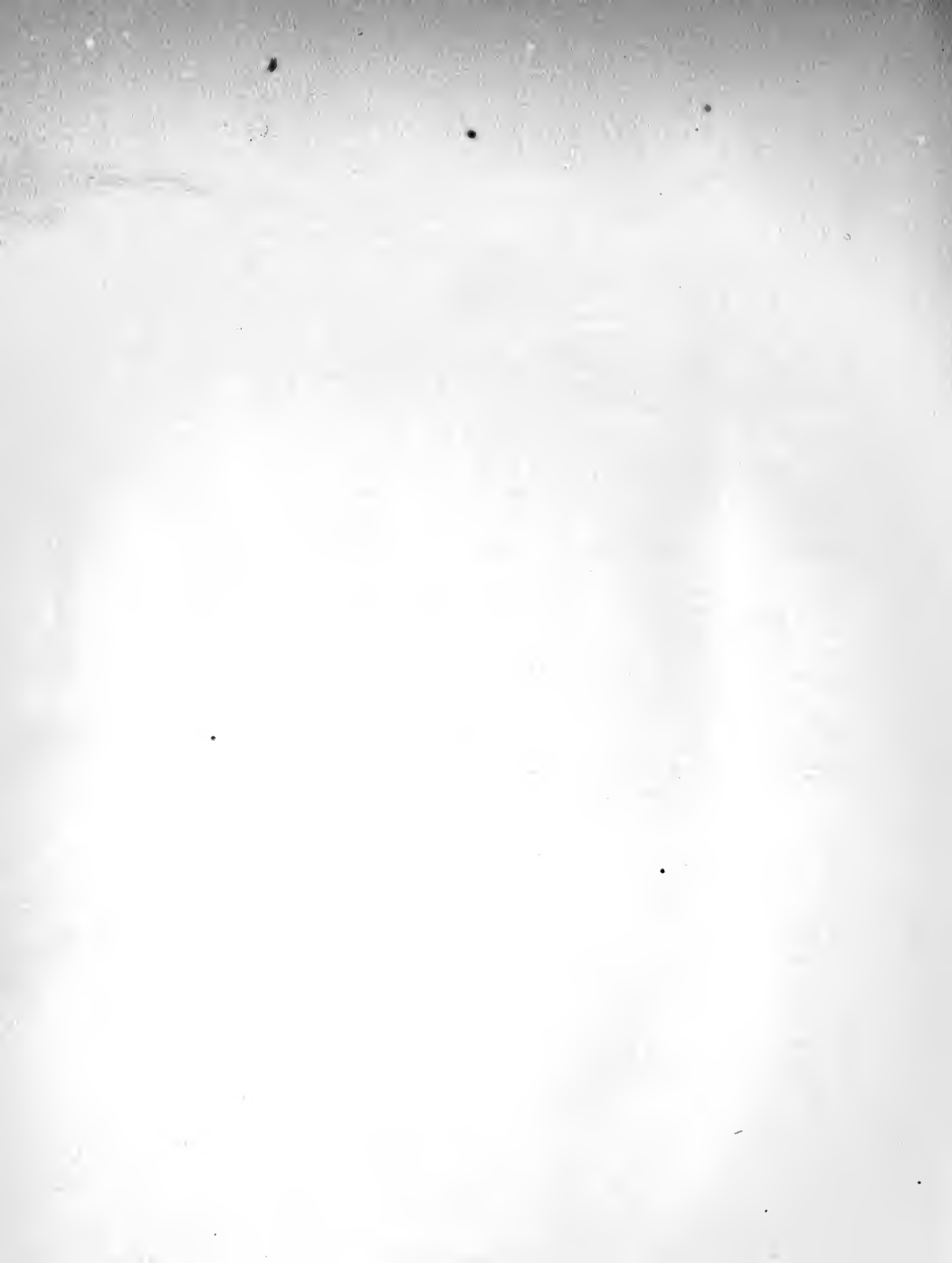
2.

a) wérigferhð, J. 291, Whale 19 (cf.
An.).

WIDSITH.

3.

b) ealle ðráge, J. 237, Wid. 88 (cf.
Ap. and Ps.).



REPEATED PHRASES.

REPETITION COMPLETE.

biddan wylle, 84^b, 187^b.
 éaðost mihte, 75^b, 102^b.
 fágum swyrdum (sweordum), 194^b,
 264^b, 302^b.
 gegán hæfdon, 140^b, 219^b.
 golde gefrætewod, 171^b, 329^b.
 ƿæs herefolces, 234^a, 239^a.
 . . . beorhtan idese, 58^b, 341^b.
 swylce éac . . ., 18^b, 338^b, 344^b, 349^b.
 . . . frymða God . . ., 83^a, 189^b.
 hí(e) ƿá fr̥mlíce, 220^b, 302^a.
 ƿearlmód ƿéoden gumena, 66^a, 91^a.
 and ƿæt word ácwæð, 82^b, 151^b, 283^a.
 . . . hét se gumena baldor, 9^b, 32^b.

REPETITION PARTIAL.

fulle fletsittendum, 19^a.
 fyllan fletsittendum, 33^a.
 in forlætan, 150^b.
 in forléton, 170^b.
 . . . sweorde gehéawen, 289^b.
 sweordum gehéawen, 295^b.
 . . . se hēhsta Déma, 94^b.
 . . . ƿæs hēhstan Déman, 4^a.

on ƿæs láðestan, 178^b.
 on ƿám láðestan, 318^b.
 slóh ƿa eornoste, 108^b.
 slógon eornoste, 231^b.
 swíðmód sinces brytta, 30^a.
 swíðmód sinces áhte, 340^a.
 hí(e) ƿá fr̥mlíce, 220^b, 302^a (see
 above).
 and ƿá fr̥mlíce, 41^b.
 fýsan tó gefeohte, 189^a.
 fóron tó gefeohte, 202^a.
 of ƿære ginnan byrig, 149^a.
 of ƿære hálgan byrig, 203^b.
 ƿæt hí on swíman læg, 106^b.
 óð ƿæt híe on swíman lágon, 30^b.
 ƿæs herewæðan héafod swá blódig,
 126.
 ƿæs herewæðan héafod onwriðan,
 173.
 ƿe héo áhte trumne geléafan
 á tó ƿám Ælmihtigan, 7.
 ƿæs ƿe héo áhte sóðne geléafan
 [á] tó ƿám Ælmihtigan, 346.



CERTAIN PHRASES PECULIAR TO JUDITH.

[SEE ALSO KENNINGS.]

beornas to beadowe, 213.
bord for bréostum, 192.
brúne helmas, 318.
fæste be feaxe, 99.
fréorig tó foldan, 281.
gæstes gésne, 279.
gléawe láre, 334.
golde gefrætewod, 171, 329.
grame gúðfreca, 224.
hæleð under helmum, 203.
hæðenra hosp, 216.
hringum gehroden, 37.

lifas beliden, 280.
mid wíðle and mid wómme, 59.
ongan his feax teran, 281.
réocende hræw, 314.
réðe stréamas, 349.
síde byrnan, 338.
styrnde and gylede, 25.
súsle gesæled, 114.
ðearlmód ðéoden gumena, 66, 91.
ðéawum geðungen, 129.
ðrymme gegangan, 332.



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JUDITH

IN THE DIALECT OF THE NORTHUMBRIAN GOSPELS.

[THE principles observed in this attempt to render the poem of Judith into the Old Northumbrian dialect are the following:—

1. To adopt the actual Northumbrian form of every word common to Judith and the Lindisfarne Gospels, where such form is unmistakable and involves no serious contravention of the general laws of the dialect.

2. To retain the words and forms of the poem, though not found in the Gospels, when they apparently conform to the laws of the dialect.

3. In all cases not covered by the two preceding principles, to observe the phonological and inflexional laws of Northumbrian, so far as I could ascertain them from a study of the Gospels.]

* * * twiade geafana
in ðis ginna grunde; hīu ðér ðá gearwe fand
mundbyrd æt ðæm mére Ðéadne, ðá hīu áhte maaste ðārfe
hyldo ðæs héista Dóema, ðæt hé hīa wið ðæs héista bróga
gefríðade, frymða Wáldend; hir ðæs Fæder on rodorum 5
torhtmód tíðe gefremede, ðe hīu áhte trumne geléafo
aa tó ðæm Állmæhtiga. Gefrægn ic ðá Holofernus
wínháta wyrca giorne, and állum wundrum ðrymlic
gearwiga upp swóesendo: tó ðæm heht se gumana báldor
álle ðá ældesta ðegnas: hīa ðæt ofstum miclum 10
ræfnedon rōndwiggende, cwómon tó ðæm ríca ðéadne
fóera folces réswa. Ðæt wæs óy féarða dógor
ðæs ðe Iudith hine gléou on geðonce,
ides ælfscénu, ærist gesóhte.

X.

Hía ðá tó ðæm symle sitta éodon, 15
 wlōnce tó wīngedrince, ālle his wéagesíðas,
 bālde byrnwiggende. Ðér wéron bolla stéape
 boren æfter bencum gelóme, swēlce æc búna and orcas
 fulle flētsittendum : hía ðæt fæge ðégon
 rófe rōndwiggende, ðæh ðæs se ríca ne wóende, 20
 ēgisfull eorla drihten. Ðá wārð Holofernus,
 goldwine gumana, on gytesélum ;
 hlóh and hlýdde, hlynade and dynade,
 ðæt mæhto fira bearn fearra gehéra,
 hú se stídmóda styrnde and gylade, 25
 módig and meodugál mōnade genæhhe
 bēncsittende ðæt hía gebérdon wel.
 Swæ se inwitta ofer ālne dæg
 drihtguma síne drencde mið wīne,
 swíðmód sinces brytta, óð ðæt hía on swíma légon, 30
 oferdrencde his duguðe ālle, swēlce hía wére deaðe geslægene,
 ágrotene góða gehwēlces. Swæ heht se gumana bāldor
 fylla flētsittendum, óð ðæt fira bearnum
 néolécde næht ðíó ðíostre. Heht ðá niða geblōnden
 ðá éadgo mægð ofstum fatiga 35
 tó his beðræste bégum gehlæste
 hringum gehrodene. Hía hraðe frēmedon
 ambehtscālcas, swæ him hiora āldor bebéad,
 byrnwigana brego : berhtme stópon
 tó ðæm gesterne, ðér hía Iudithe 40
 fundon ferhðgléoue, and ðá frōmlíce
 lindwiggende læda ongunnon
 ðá torhta mægð tó træfe ðæm héa,
 ðér se ríca hine ræste on symbel,
 næhtes inne, Nēgende láð 45
 Holofernus. Ðér wæs āllgylden
 flēgnēt féger ymb ðæs folctoga

bēd áhongen, ðæt se bealofulla
 mæhte wlita ðerh, wigana bāldor,
 on éghwēlcne ðe ðér-inne cwóm 50
 hæleða bearna, and on hine nænig
 mōnna cynnes, nymðe se mōdga hwæne
 niðe rófra him ðe néar hehte
 rinca tó rúne gegeonga. Hía ðá on ræste gebróhton
 snúde ðá snotra idese; éodon ðá stērcedferhðe 55
 hæleð hiora hearra cýða ðæt wæs ðio hálga méle
 gebróht on his búrgetelde. Ðá wārð se bróema on móde
 bliðe burga āldor, ðóhte ðá berhta idese
 mið wíðle and mið wōmme besmíta; ne wāld e ðæt wuldres

Dóema,

geðafiga, ðrymmes Hiorde, ah hé him ðæs ðinges gestíorde, 60
 Drihten, duguða Wāldend. Gewát ðá se díobulcunda
 gálferhð gumana ðréate
 bealofull his bēddes néasa, ðér hé scealde his bléd forléasa
 édre binna áne næhte; hæfde ðá his ende gebidenne
 on eorðo unswéslícne, swēlcne hé ær æfter worhte, 65
 ðearlmód ðeaden gumana, ðende hé on ðisser worulde
 wunade under wolcna hrófe. Geféall ðá wíne swæ druncen
 se ríca on his ræste middum, swæ hé nyste réda nánne
 on gewitloca: wiggend stópon
 út of ðæm inne ofstum miclum, 70
 wæras wínsade, ðe ðone wóerloga,
 láðne líodhata, læddon tó bēdde
 neesta síðe. Ðá wæs Nergendes
 ðíwa ðrymfull ðearle gemyndig
 hú híu ðone atola éaðost mæhte 75
 āldre benóema ær se unséfra,
 wōmfull onwóce. Genam ðá wundenlocc,
 Sceppendes mægð scearpne mæce,
 scúrum heardne, and of scéaðe ábrægd
 swíðra folme; ongann ðá swegles Wārd 80
 bi noma nēmna, Nergend ālra

woruldbúendra, and ðæt word ácwœð :
 “ Ic ðec frymða God, and frófre Gaast,
 Bearn Ālwālda bidda willo
 milse ðíne mé ðārfendre, 85
 ðrínise ðrym. Dearle is mé nú ða
 hearta onhæted and hyge géomor,
 swiðe mið sorgum gedrœfed ; forgef mé, swegles Āldor,
 sigor and sóðne geléafo, ðæt ic mið ðis sworde móte
 gehéawa ðisne morðres brytta ; geunne mé mínra gesynta, 90
 ðearlmód ðéaden gumana : náhte ic ðínre næfra
 milse ðon mára ðārfē : gewrec nú, mæhtig Drihten,
 torhtmód tíres brytta, ðæt mé is ðus torne on móde,
 háte on hreðre mínum.” Hía ðá se héista Dóema
 édre mið ęlne onbryrde, swæ hé dóð ánra gehwēlcne 95
 hér-búendra ðe hine him tó helpe scéceð
 mið réde and mið rihte geléafo. Ðá wārð hir rúme on móde,
 háligre hyht geníwad ; genam ðá ðone hæðna mǫnna
 fæste bi fæxe sínum, tæh hine folmum wið hir wārd
 bismērlice, and ðone bealofulla 100
 listum álegde, láðne mǫnna,
 swæ hÍu ðæs unléda éaðost mæhte,
 wel gewælda. Slóg ðá wundenlocc
 ðone fiondsceaða fágum mæce
 hęteðqncolne, ðæt hÍu hālfne forcearf 105
 ðone swíra him, ðæt hé on swíma læg,
 druncen and dolgwund. Næs ðá déad ðá gét,
 ālles orsáwle : slóg ðá eornoste
 ides ęllenróf óðre síðe
 ðone hæðna hund, ðæt him ðæt héafud wand 110
 forð on ðá flóre ; læg se fúla léap
 gæsne beæfta, gaast ęllor hwārf
 under nÍolne næs and ðér geniðrad wæs,
 súsle gesæled síðða æfra,
 wýrmum bewunden, wftum gebunden, 115
 hearde gehæfted in hellebyrne

æfter hinsíðe. Ne ðorfeð hé hopiga nó,
 ðíostrum forðylmed ðæt hé ðqna móte
 of ðæm wyrmsæle, ah ðér wuniga sceal
 áwa tó áldre búta ende forð
 im ðæm heolstra hám hyhtwynna léas.

120

XI.

Hæfde ðá gefohten foremérne bléd
 Iudith æt gúðe swæ hir God úðe,
 swegles Áldor, ðe hir sigores onlæh.
 Ðá ðíó snotre mægð snúde gebróhte
 ðæs hērewóða héafud swæ blódig
 on ðæm fételse, ðe hire foregenga,
 bláchlfor ides, hiora bóga nest
 ðéaum gedungen ðider on lædde,
 and hit ðá swæ heolfrig hir on hōnd ágæf,
 hygðqncolre hám tó bearanne,
 Iudith gingra sínre. Éodon ðá gægnum ðqna
 ðá idesa bá ellenðrīste,
 óð ðæt hía becwómon collenferhðe,
 éadhrcēðige mægð út of ðæm hēre,
 ðæt hía swutollíce geséa mæhto
 ðære wlittiga burge wāllas blīca,
 Bethulia. Hía ðá béghrodenne
 fūðelāste forð óneton,
 óð hía glæddmóde geéad hæfdon
 tó ðæm wāllgæte. Wiggend séton,
 wæras wæccende wārde héaldon
 in ðæm fæsterne, swæ ðæm folce ær
 géomormódum Iudith bebéad,
 searoðqncol mægð, ðá hīu on síð gewát,
 ides ellenróf. Wæs ðá eft cummen
 léaf tó líodum, and ðá lungre heht
 gléouhygdig wíf gumana sumne

125

130

135

140

145

hir tógægnes gaa of ðær ginna byrig,
 and hía ofostlice in forléta 150
 ðerh ðæs wälles gæt, and ðæt word ácwæð
 tó ðæm sigfolce : “ Ic íuh sæcga mæg
 ðqncworðe ðing, ðæt gíe ne ðurfe leng
 murna on móde : íuh is Meotod blíðe,
 cyninga wuldor ; ðæt gecýðed wārð 155
 geond woruld wíde, ðæt íuh is wuldorbléd
 torhtlic tóweard and tír geafeðe
 ðára læðða ðe gíe lqnge drugon.”
 Ðá wurdon blíðe burgsittende,
 siðða hía gehérdon hú ðíó hálga spræc 160
 ofer héanne wáll. Hêre wæs on lustum,
 wið ðæs fæsterngætcs folc ónete,
 wæras wíf sqmod, wornum and héapum,
 ðréatum and ðrymmum ðrunqon and urnun
 ongægn ðá ðéadnes mægð ðúsendmélum, 165
 áldc and ginge : éghwqlcum wārð
 mæn on ðær meodobyrig mód áróted,
 siðða hía ongéton ðæt wæs Iudith cummen
 eft tó cédel, and ðá ofostlice
 hía mið éðmóedum in forléton. 170
 Ðá ðíó gléoue heht golde gefrætewad
 hire ðignenne ðqncolmóde
 ðæs hqrewæða héafud onwriða
 and hit to béhðe blódig ædéawa
 ðæm burglíodum, hú hir æt beadwe gspéw. 175
 Spræc ðá ðíó æðele tó állum ðæm folce :
 ‘ Her gíe magon swutole, sigrófe hæleð,
 líoda réswa, on ðæs láðesta
 hæðnes headorinces héafud stariga
 Holofernus unlifgiendes, 180
 ðe ús mqnna maast morðra gefrēmede,
 sárra sorga, and ðæt swíðor gét
 éca wálde ; ah him ne úðe God

lengra lifes, ðæt hé mið læððum ús	
egla móste : ic him áldor óððrang	185
ðerh Godes fultum. Nú ic gumana gehwæne	
ðisra burgloda bidda willo,	
rondwiggendra, ðæt gie recene suiþ	
fýse tó gefehte ; siðða frymða God,	
árfæst Cyning, éasta sende	190
léhtne lioma, bearað linde forð,	
bord for bréostum and byrnhomas,	
scíre helmas in sceaðana gemong,	
fælla folctoga fágum swordum	
fæge frumgáras. Fíondas sindon iuera	195
gedómed tó déaðe and gie dóm ágon,	
tír æt tohta, swæ iuh getácnad hæfeð	
mæhtig Drihten ðerh mine hond.'	
Ðá wārð snellra worud snúde gegearwad,	
cóenra tó cōmpe ; stópon cynerófe	200
sæcgas and gesiðas, béron sigðúfas,	
fóron tó gefehte forð on gerihte,	
hæleð under helmum of ðær hálga byrig	
on ðæt dægred seolf ; dynadon scildas,	
hlúde hlummon. Ðæs se hlōnca gefæh	205
wulf in wælde, and se wōnna hræfn,	
wælgifre fugul : wiston bóege	
ðæt him ðá ðéadguma ðóhton tiliga	
fylle on fægum ; ah him flæh on lást	
earn étes giorn, úrigfeðra,	210
salwipáda sang hildeltoð,	
hyrnedneþba. Stópon heaðorincas,	
beornas tó beadwe bordum beðehte	
hwālfum lindum, ðá ðe hwíle ær	
ellðéadigra edwít ðoladon	215
hæðenra hosp ; him ðæt hearde wārð	
æt ðæm æscplæga āllum forgolden	
Assyrium, siðða Ebreas	

under guðfǫnum geéad hæfdon
 tó ðæm ferdwicum. Hía ðá frǫmlíce 220
 léton forð fléga flána scúras,
 hildenédro of hornbogum
 strélas stędehearde ; styrmdon hlúde
 grǫme guðfreca, gáras sendon
 in heardra gemǫng. Hæleð wéron eorre, 225
 lǫndbúende láðum cynne,
 stópon styrmóde, stērcedferhðe
 wręhton unsófte āldgeniðla
 meodowǫerge ; mundum brugdon
 scealcas of scéaðum scírméled swordas 230
 ęcgum gecoste, slógon eornoste
 Assyria óretmæcgas,
 niðhycgende, nánne ne sparadon
 ðæs hęrefolces héanne ne rícne
 cwicra mǫnna ðe hía ofercuma mæhton. 235

XII.

Swæ ðá magoðegnas on ðá morgentíd
 ǫehton ęllðéada ālle ðráge,
 óð ðæt ongéton ðá ðe grǫme wéron,
 ðæs hęrefolces héafudwārdas,
 ðæt him swordgeswing swíðlic éawdon 240
 wæras Ebreisce. Hía wordum ðæt
 ðæm ældestum āldorðegnum
 cýða éodon, wręhton cumbolwiga
 and him forhtlice fērsPELL bodadon,
 meodowǫergum morgencolla 245
 atolne ęcgplæga. Ðá ic édre gefręgn
 slægefæge hæleð slēpe tóbregda
 and wið ðæs bealofulla búrgeteldes
 wæras wórigferhðe hwārfum ðringa
 Holofernus ; hogadon ánunga 250

hiora hláferde hilde bodiga,
 ær ðon ðæt him se egisa on ufa séte,
 mægn Ebrea. Mynton alle
 ðæt se beorna brego and ðio berhte mægð
 in ðæm wlittiga træfe wéron ætsqmne, 255
 Iudith ðio æðele and se gálmóda,
 egisfull and áfor; næs ðæh eorla nán,
 ðe ðone wiggend áwœcca dārste
 oððe gecunniga hú ðone cumbolwiga
 wið ðá hálga mægð hæfde geworden, 260
 Meotodes méla. Mægn néolécde,
 folc Ebrea, fuhton ðearle
 heardum heoruwœpnum, hæste guldun
 hiora fyrngesflitu fágum swordum
 álde æfðonca; Assyria wārð 265
 on ðæm dægeweorce dóm geswiðrad,
 bælc forbéged. Beornas stódon
 ymb hiora ðéadnes træf ðearle gebæilde,
 sworcendferhðe. Hia ðá sqmod alle
 ongunnon cohhetta, cerna hlúde, 270
 and gristbítiga Gode orfeorme,
 mið tóðum torn ðolende; ðá wæs hiora tíres ende,
 éades and ellendéda. Hogadon ðá eorlas
 áwœcca hiora winedrihten: him wiht ne spéw.
 Ðá wārð sið and late sum tó ðæm árod 275
 ðára beadorinca, ðæt hé in ðæt búrgeteld
 níðheard nœðde, swæ hine néd fordráf:
 fand ðá on bēdde blácne licga
 his goldgeafa gaastes gæsne,
 lifes belidenne. Hé ðá lungre geféall 280
 fréorig tó folda, ongann his fæx teara
 hréh on móde and his hrægl sqmod,
 and ðæt word ácwœð tó ðæm wiggendum,
 ðe ðér unróte úta wéron:
 'Hér is geswutelad úser seolfra forwyrd, 285

tóweard getácnad, ðæt ðær tíde is
 nú mið níðum néh geðrunen,
 ðe wé life sciolon lósiga sǫmod,
 æt sæcce forworða : hér liges sworde gehéawen,
 behéafdad hāldend úser.' Hía ðá hreoigmóde 290
 wurpon hiora wœpen of dúne, gewioton him wœrigferhðe
 on fléam sceaca. Him mǫn fæht on lást,
 mægnécen folc, óð se maasta dæl
 ðæs herges læg hilde gesæged
 on ðæm sigwonge, swordum gehéawen, 295
 wulfum tó willa, and æc wælgífrum
 fuglum tó frófre. Flugon ðá ðe lifdon
 láðra lindwiggendra. Him on láste fór
 swíot Ebreá sigor geworðad,
 dóme geðiorsad ; him féng Drihten God 300
 fégre on fultum, Fréa āllmæhtig.
 Hía ðá frǫmlíce fágum swordum
 hæleð hygrófe hērepæð worhton
 ðerh láðra gemonge, linde héawon,
 scildburg scéron : scéatend wéron 305
 gúðe gegreǫmede, guma Ebreisce,
 ðegnas on ðá tíð ðearle gelyste
 gárgewinnes. Ðér on gréat geféall
 se héista dæl héafudgerímes
 Assyria āldorduguðe, 310
 láða cynnes : lýthwón becwóm
 cwicra to cýððo. Cęrdon cynerófe,
 wiggend on wiðertrod, wælsceł oninna,
 récende hrá ; rúm wæs tó niomanne
 lǫndbúendum on ðæm láðestum, 315
 hiora āldfiondum unlifigiendum
 heolfrig hereréaf, hyrsta scéne,
 bord and brád swordas, brúne helmas,
 díore máðmas. Hæfdon dómlice
 on ðæm folcstęde fiondas oferwunnen 320

æðelwārdas, āldhettende
 swordum áswæfede : hía on swaðe ræston,
 ðá ðe him tó lífe láðost wéron
 cwicra cynna. Ðá ðio cnéoreso āll,
 mégða mérost, ánes moneðes fyrst, 325
 wlqnc wundenlocc wégon and læddon
 to ðær berhta byrig Bethuliam
 helmas and hypesæx, háre byrna
 gúðsceorp gumana golde gefrætwad,
 mérra máðma ðonne mon ænig 330
 ásægca mæge searoðqncolra ;
 āll ðæt ðá ðéadguma ðrymme geéodon,
 coene under cumblum on cōmpwige
 ðerh Iudithe gléoue láre
 mægð módigre. Hía tó mearde hir 335
 of ðæm síðfæte seolfre bróhton
 eorlas æscrófe Holofernus
 sword and swátigne helm, swelce æc síde byrna,
 geregnade réadum golde, and āll ðæt se rinca bāldor
 swiðmód sinces áhte oððe sundorērfes, 340
 béga and berhtra máðma, hía ðæt ðær berhta idese
 ágéfon gearoðqncolre. Álles ðæs Iudith sægde
 wuldor woruda Drihtne, ðe hir worðmynde gæf,
 mérðe on molda ríce, swelce æc mearde on heofnum
 sigorléan in swegles wuldre ðæs ðe híu áhte sóðne geléafo 345
 aa tó ðæm Állmæhtiga ; húru æt ðæm ende ne twiade
 ðæs léanes ðe híu lqnge giornde. Ðæs sie ðæm léafa Drihtne
 wuldor tó wida āldre, ðe gescéop wind and lyfte,
 roðoras and rúme grundas, swelce æc roeðe stréamas
 and swegles dréamas ðerh his seolfes milse. 350



APPENDIX.

COLLATION IN DETAIL.

My collation of the printed text of *Judith* with the autotype fac-simile of the Ms. in my possession has yielded the results which are here recorded.

The poem covers folios 199^a to 206^b inclusive. Fol. 199^a ends with *ealle*, l. 16^b; fol. 199^b with *nea-*, l. 34^a; fol. 200^a with *gebrohton*, l. 54^b; fol. 200^b with *stopon*, l. 69^b; fol. 201^a with *ge* (of *gesynta*), l. 90^b; fol. 201^b with *rof*, l. 109^a; fol. 202^a with *hit*, l. 130^a; fol. 202^b with *leng*, l. 153^b; fol. 203^a with *æðele*, l. 175^a; fol. 203^b with *mine*, l. 198^b; fol. 204^a with *scuras*, l. 221^b; fol. 204^b with *hæleð*, l. 247^a; fol. 205^a with *ende*, l. 272^b; fol. 205^b with *to*, l. 297^a; fol. 206^a with *wæron*, l. 323^b; fol. 206^b (all that is legible) with *dreamas*, l. 350^a.

The following words have an accent over the stressed vowel: *á*, 7^a; *wín*, 8^a; *wín*, 16^a; *ácwæð*, 82^b; *ellenróf*, 109^a; *nó*, 117^b; *hám*, 121^a; *blác*, 128^a; *bá*, 133^a; *gegán*, 140^b; *ær*, 143^b; *bebéad*, 144^b; *róf*, 146^a; *wíf*, 148^a; *gán*, 149^a; *árfæst*, 190^a; *dóm*, 196^b; *tír*, 197^a; *tíd*, 236^b; *nán*, 257^b; *búrgeteld*(?), 276^b; *dráf*, 277^b; *tíde*(?), 286^b; *tíd*, 307^a; *hwón*, 311^b; *becóm*, 311^b; *hræw*(?), 314^a; *rúm*, 314^b; *réaf*, 317^a; *dómlice*, 319^b.

Ðæt is frequently represented by *þ*; so 4^b, 12^b, 19^b, 24^a, 27^b, 30^b, 33^b, 48^b, 82^b, 89^b, 93^b, 105^b, 106^b, 110^b (2), 118^b, 134^a, 136^a, 151^b, 153^b, 155^b, 156^b, 168^b, 182^b, 184^b, 188^b, 208^a, 216^b, 238^a, 240^a, 254^a, 276^b (for second *þæt*), 332^a, 339^b, 341^b.

Final *m* of a word or syllable is often represented by a stroke over the preceding vowel; thus (the reference will always be unmistakable), 5^a, 5^b, 6^b, 8^b (3), 10^b (*miclū*), 15^a (*sýle*), 19^a,

22^b, 33^b, 36^b, 37^a, 38^b, 43^b, 44^b, 52^b, 53^b, 70^a, 74^a, 79^a, 83^a, 88^a, 94^a, 106^a, 110^b, 115^a, 121^a (ðā), 129^a, 143^b, 144^a (modū), 148^b (sūne), 161^b, 163^b (wornū), 164^a (3), 165^b, 166^b, 175^a, 184^b, 185^b, 189^b, 192^a, 194^b (2), 195^a, 200^a, 203^a, 208^a (hī), 209^b, 213^b, 214^a (hwealfū), 216^b, 217^a, 217^b, 218^a, 219^a, 220^b, 226^b, 229^b, 230^a, 231^a, 240^a, 241^b, 242^a, 242^b, 243^b, 244^a, 245^a, 249^b, 252^a, 255^a, 255^b, 259^b, 263^a (2), 264^b, 266^a, 266^b, 274^b, 275^b (2), 283^b (2), 287^a, 291^b, 292^b, 295^a, 295^b, 296^a, 296^b, 298^b, 300^b, 302^a, 302^b (2), 315^a, 315^b, 316^a, 316^b, 320^a, 322^b, 323^a, 332^b, 333^a (cumbliū), 336^a, 339^a, 344^a, 347^b.

The prefix *ge* is frequently represented by *ġ*, but only in the latter half of the poem; thus, 225^a, 228^b, 231^a, 240^a, 248^b, 259^a, 260^b, 264^a, 266^b, 268^b, 276^b, 280^b, 285^a, 286^a, 299^b, 300^a, 306^a, 307^b, 308^a, 308^b, 329^b; similarly, final *ge* in *werige*, 229^a. Less frequently other letters are represented by the stroke. So *us*: 7^b, 46^a. *Er*: 18^a. *En*: 21^a, 274^a, 300^b. *Ne*: 330^b.

Letters, or portions of letters, are cut away, and no longer appear in the Ms., or are quite illegible: the final *e* of *wiggende*, 11^a; the first half of *h*, in his, 16^b; the final *e* and the upper half of *d*, in *wiggende*, 17^a; the lower half of *ð*, in *bencum*, 18^a; *o* of *orcas*, 18^b; the right half of *a*, in *niða*, 34^a; the final letter of *symbol*, 44^b, the one following *ð* being either part of an *e* or of an *l*; the two last letters of *weras*, 71^a; the *sy* of *gesynta*, 90^b; the final *e* of *þearfe*, 92^a, and the right half of *f*; the two last letters of *þystrum*, 118^a; *ða*, 130^a, and the upper half of *s* in *swa*; the upper half of *f*, in *ageaf*, 130^b; almost the whole of *ð*, in *ðoncolre*, 131^a; the right half of *n*, in *mihten*, 136^b; *mu* of *murnan*, 154^a; *iðe* of *bliðe*, 154^b; *ht* of *torhtlic*, 157^a; what follows *heap*, in *heapum*, 163^b; the final *e* of *sweotole*, 177^a; *e* of *cyne*, 200^b; left half of *n*, initial of *nædran*, 222^a; *a* of *hearde* (in addition to *h* and *e*), 223^a; *n* of *freca*, 224^a; *g* of *garas*, 224^b; *n* of *wæron*, 225^b; *ð* of *wearð*, 275^a; the first *þ* of 276^b; nearly all of *g*, in *licg* . . . , 278^b; the final *e* of *belidenne*, 280^a; right half of *u* and *bar*, in *wiggendum*, 283^b; *we*, 288^a (possibly has never existed); final *d* and right half of *n*, in *healdend*, 290^a; *n* of *wæpen*, 291^a; *olc* of *folc*, 293^a; right

half of *o* in *lyfdon*, 297^b; last two letters of *dome*, 300^a; what follows *ful*, in *fultum*, 301^a; last two letters of *ebrisce*, 306^b; the whole of the word preceding *cynna*, 324^a, only fragments of the lower portions of the letters being visible; *ð* of *ða*, 324^b; *wa* of *wagon*, 326^b; *o* of *searo*, 331^b; *by* of *byrnan*, 338^b; words between *sigorlean* and *wuldre*, 345^a; *m* of *ðam*, 346^a; *nes* of *leanes*, and two following words, 347^a; *a* of *lange*, 347^a, and lower halves of *l* and *n*; *ldor* of *wuldor*, 348^a; *rum* of *rume*, 349^a; *gles* of *swegles*, and lower half of *w*, 350^a; the whole of 350^b.

The following are scarcely legible: the final *e* of *gehlæste*, 36^b, of *gleawe*, 41^a, of *træfe*, 43^b; *re* of *oþre*, 109^b; *a* of *idesa*, 133^a; *a* of *ða*, 169^b; *n* of *cyne*, 200^b; *r* of *bur*, 248^b; last two letters of *mægða*, 325^a, might be *en* as probably as *ða*; *s* of *roderas*, 349^a.

A few further corrections are: 2^b, *ðar* is correct; 154^b, *metod* is legible; 176^b, *ll* of *eallum* not certain; 274^a, *wine*, not *wina*, is the Ms. reading; 298^a, *linde*, not *lindeg*; 326^a, *wundenlocc*, not *loce*.

For details in ll. 55 to 69 inclusive, see the autotype facsimile opposite page ix.

Kluge's text, which appeared after my first edition, has the following peculiarities:—

1. It generally upholds manuscript authority, as against the emendations of editors; thus, for example, in ll. 12, 32 (*agotene* and *aldor*), 33, 38, 40, 47, 56, 85, 87, 98, 134, 149, 150, 165, 179, 190, 201, 203, 207, 209, 234, 241, 247, 249, 251, 263, 270, 273, 298 (nearly), 299, 303, 306, 310, 333.

2. It disregards manuscript authority in ll. 2, 72 (following Rieger), 142 (following Thwaites), 175 (following Sweet), 345 (following Sweet), and 346 (following Sweet), besides always writing *ðæt*.

3. In default of manuscript authority, it twice rejects that of Thwaites (131, 326).

4. It shortens ll. 287–9 into two, ending the new l. 287 with *losian*, by inserting *nū* before that word, and rejecting

previous emendations; sqmod is then carried over to the beginning of the next line, which otherwise remains unchanged. It likewise supposes the loss of the second hemistich in l. 62.

5. It follows Thorpe in making one word of wuldor weroda, l. 343.

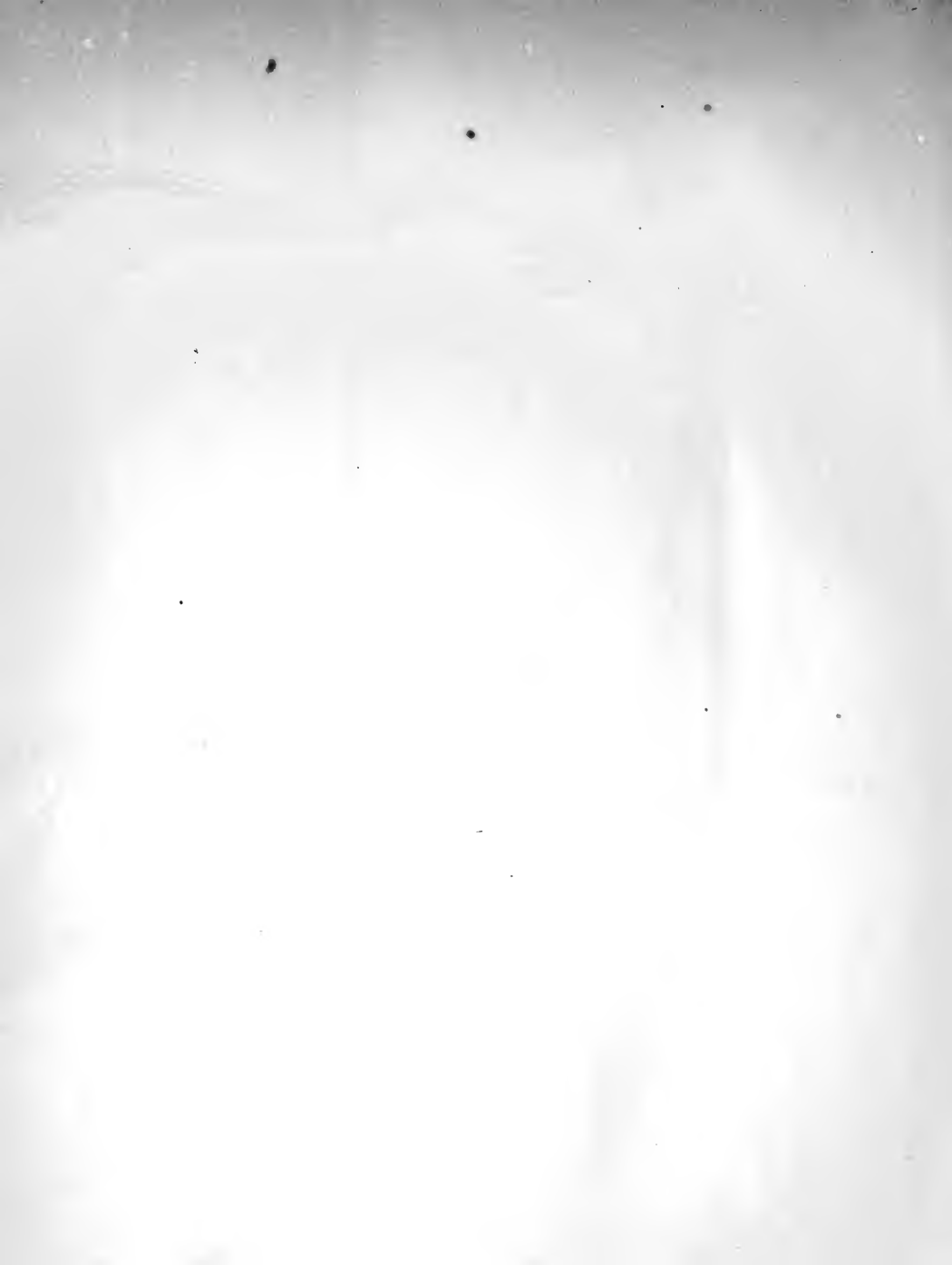
6. It connects the negative prefix ne with a following verb, and writes oððæt (not óððæt), ðæsðe, núða, þágyt, ðáðe, tóðám.

7. It omits the manuscript accent over win, 8, and places one over the i of ofostlice, 150, where none appears.

ADDENDA.

The list of Verbal Correspondences is to be augmented by the subjoined citations, distributed among seventeen poems, viz.: Andreas, Azarias, Beowulf, Christ, Daniel, Elene, Exeter Gnomes, Exodus, Guthlac, Juliana, Metra, Phoenix, Psalms, Riddles, Salomon and Saturn, Wanderer, Whale.

1. a) forhtlice, J. 244, Chr. 1320.
1. b) néhstan síðe, J. 73, B. 1203, 2511.
2. a) dómlice, J. 319, Az. 124, Ps. 118¹⁷⁸.
(ge)gyrnan, J. 347, Gu. 43, 229, 291, Ph. 462.
gelystan, J. 307, Met. 1⁹, Whale 23.
2. b) tó ðære beorhtan (byrhtan) byr(i)g, J. 327^a, B. 1199^a, Chr. 519^a.
ðære hálgan byr(i)g, J. 203^b, Chr. 461^b, El. 1006^b, 1054^b, 1204^b.
3. a) cirman, J. 270, Ex. 461, Gu. 880, Rid. 9³, 58⁴.
unrót, J. 284, B. 3148, Chr. 1183, 1408, Gu. 1037, 1234.
wreccan, J. 228, 243, Dan. 577, El. 106, Ps. 145⁷.
4. a) færsPELL, J. 244, An. 1088, Ex. 135, Gu. 1023, Jul. 267, 277.
fréorig, J. 281, An. 491, 1261, Gu. 1130, Rid. 36¹, Wand. 33.
gesynto, J. 90, B. 1869, Ex. 272, Gu. 303, Ps. 114⁵.
unlæd, J. 102, An. 30, 142, 745, Gn. Ex. 120, Jul. 616, Sal. 21, 349, 365, 382, 391.



















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Judith (Anglo-Saxon poem)
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